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The Lutheran Outlook

Love of Country and Love of Enemies
G. Nordberg

The Church in Post-War Reconstruction
Edna and Howard Hong

Britain and Russia
An Editorial

Missionaries for New World Conditions
Jesse R. Wilson

Lutheran Education and Government
Conrad Bergendoff

Vol. IX February, 1944 No. 2

Pointed Paragraphs

DANISH MARTYR STILL SPEAKS

MILLENIUMS LIE before you. Shall our children and their children think of this period, think of us in such a way that we blush in our graves?

No. Because we pray, Give us Christianity, give us courage, give us faith to help us out of our despondent and fickle spirit that we may want to do the only right thing no matter what it may cost. For to be unfaithful to one's ideals is the only thing that may have dangerous consequences for a land and its people. Let us get courage to return to faithfulness to that in which we believe, even though the prisons may be so full that they burst. Those who have willingly let their necks shave in honor of the Philistines must be able to pull the grindstone in Gaza so long that their hair again grows out.

Lead us, thou cross in our flag, lead us into the Nordic struggle where the enchained Norway, the bleeding Finland is fighting against that idea which is directly opposite to all our ideas. Lead the old Denmark forward to its new spirit. Not by the grace of others or their promises shall Dannebrog again become a free banner; for freedom only God can give, and He gives it only to them who will assume its responsibility. Lead us, cross in our flag, forward toward unity with other flags of the cross. With regained honor and regained liberty the old Denmark in the young North,—this vision shall shine before us this New Year's Day. We who see this vision, will give ourselves to that end. We promise we will do it. God hears our oath, and He adds His Amen.—*Kaj Munk.*

Among the major reasons why social progress has been so slow is this fact, that men have drowned their miseries in drink instead of putting their wits to work to find out how to cure them.

—*Durant Drake.*

THE DIVINE PRESENCE

An old minister of a small church in a country town had one day in his audience a very distinguished statesman. The service went on about as usual, and the old minister preached with his accustomed earnestness and plainness of speech.

At the close of the service, several members of the congregation gathered about him, and said, "Brother, we had a distinguished visitor today, but you did not seem at all embarrassed."

Thereupon the old gentleman replied, "I have been preaching in the presence of almighty God for 40 years, and do you think with Him as one of my constant hearers, any man can embarrass me by his presence?"—*The Watchword.*

Men who as children were allowed much freedom and self-expression are no good as soldiers and are the first to crack under the strain.—Major General Norman T. Kirk.

TIME MEANS NOTHING

There appeared two speakers on a popular evening program, they to divide the time equally. But the first speaker not only consumed all his time but most of the time of the second speaker. The crowd was restless and it was very evident that many would leave when the first speech ended. The second speaker sensing the situation asked the audience to stay just long enough to hear a good story taking only a few minutes more. He said, "Once upon a time a farmer took his fine, fat hog to market and it was so unusually fine that the buyer said, 'Please tell me how you produced such a hog.' 'O,' he said, 'I turned it out on clover.' 'But did it not take a long time to fatten it that way?' To which he replied, 'What is time to a hog?' "

—*Selected.*

REVIVAL NEEDED

We do not know that this is the worst and most critical period that our nation has experienced, but we know it is by no means the most auspicious era we have had, and thoughtful patriots are really anxious about many things. There are great confusions of thought and intense bitterness of spirit. There seems to be a wild recklessness among people which is almost frenzy. Many people seek material comfort alone and look only to men to devise and carry out their plans. "It is righteousness that exalteth a nation," and only by righteousness can we gain enduring comfort and peace for any people. Security in material circumstances cannot be brought about by the plan or execution of men without superhuman help. Return to our God!

—*The Presbyterian.*

No man born in the image of God is ever a common man. . . . .—Christian Advocate.

A SOLEMN REMINDER

We do right to pray that war may speedily end and a just and righteous and enduring peace be established. But do you not feel a little afraid of t hour of victory? I do. I feel afra lest there shall go up from mankin that vast sigh of relief followed complacency and the sleep of the slu gard. I remember so clearly the e of the last war.

The whole nation was exhaust spiritually, emotionally, physically, nancially, and we sat back and things happen through sheer iner Men had fought and died for the love things. If we had acted as we oug to have acted they might have be established, but having won the w we lost the peace. We betrayed t dead. We were revengeful when should have been creative; selfish wh a new kind of sacrifice was more ne essary than the giving of life itse The sky was red and we dreamed was the dawn, but it was sunset to t dreams of God. We were so relieve that the long strain of war was at end that we did not realize that t moment of victory was the moment a new beginning of opportunities t had never come before.

Leslie D. Weatherhead

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1. *With me .....The Lord*
2. *Beneath me ....Green pastures*
3. *Beside me .....Still waters*
4. *Before me .....A table*
5. *Around me .....Mine enemies*
6. *After me .....Goodness and me*
7. *Beyond me .... House of the Lo*

—Selected

The Lutheran Outlo

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REV. E. E. RYDEN, D.D., Acting Ed Augustana Book Concern, Rock Island, I

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President: Rev. Harold L. Yochum, D.D., Three Mile Drive, Detroit, Mich.

Secretary: Rev. Lawrence M. Stavig, No field, Minn.

Treasurer: Mr. Otto Leonardson, 415 vard St. S.E., Minneapolis, Minn.

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The
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EDITORIAL

A WAVE OF HORROR and indignation swept the United States from the Atlantic to the Pacific when the State Department gave its consent to release of Japanese atrocity stories. For sheer bru-y and wanton cruelty, there is probably nothing in modern history to compare with the deliberate tortures heaped upon the American and Philippine soldiers who rived the Bataan and Corregidor disasters. They are iniscent of the inhuman treatment of captives in an-t warfare, when their captors amused themselves by ing out the eyes and cutting off the hands and feet heir helpless victims.

nericans Stirred Jap Atrocities

ne can not but wonder, however, what the purpose of government might be in releasing these stories two rs after the inhuman acts occurred. Certainly publica- of these revolting barbarities will in no wise help plight of the unfortunate Americans who are still e in Japanese prison camps. On the contrary, it is e than likely to bring upon them added indignities cruelties. Another probable effect will be to bring liatory measures on the part of our own fighting n, whose hatred and bitterness will be aroused to the nest pitch. All of which can only have the result of cing the conflict more savage and inhuman than it ady is.

he most serious aspect of the situation, however, is effect it will have on the final peace. Already the for revenge is being heard throughout the United tes. The demand for the annihilation of Japanese es and the crushing of Nippon's military power is pled with the suggestion that she be deprived of all her commercial ships and that she be forced back to former state of isolation as an island kingdom. This, of course, is in complete violation of the high ideals expressed in the Atlantic Charter, which call for a post-war world in which both victors and vanquished shall have equal rights and opportunities to live.

It is now clear that the longer the war continues the more difficult will it become to write a just and enduring peace. The hatreds engendered by the increasingly bitter conflict are already growing so intense that it is difficult to see how another tragic Versailles can be avoided. Which proves once more that war never solves the problems of the world; it only intensifies them and makes the plight of mankind more desperate.

The inhuman practices of the Japanese have been characterized in some quarters as a "throwback to barbarism". There has been no throwback. The Japanese nation is what it has always been—a nation of heathen people. They have adopted the scientific progress and learning of the western world, but they have not adopted its religion. Theirs is a Christless civilization. They know nothing of that spirit of Christian mercy and compassion which can love even an enemy. What they have received from the occidental world has but accentuated the evil that is already in the human heart and it has only increased their capacity for diabolical cruelty.

The pity is that a part of the so-called Christian world should now be engaged in mortal combat with these people when it ought to be bringing them the evangel of peace. John R. Mott's prophecy of some years ago is being tragically fulfilled. Instead of sending the thousands of missionaries for whom he pleaded to lead the Japanese to Christ, we now are being compelled to send uncounted shiploads of men and munitions to hurl these people into perdition. Is it a judgment of God? On whom?

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Dies Body Probing Peace Sentiment

THE DIES COMMITTEE, which has been instrumental in uncovering many subversive activities in the United States, has more recently been investigating the "Peace Now" movement. Its findings, it is reported, have been placed in the hands of the F.B.I. for proper action. We do not know how extensive was the investigation of the Dies Committee, but we are persuaded that if it really probed the peace sentiment of the country, it probably made the startling discovery that there are very few people in America today who are **not** hoping and yearning for peace. And what is true of America, is true of all the world.

This feeling, of course, is now being suppressed. The factors contributing to such suppression are many and varied, depending largely on the type of government under which a people are living. The Himmler method of suppression is well known and quite effective. And even in democratic America there are plenty of fears that work as inhibitions on peace demonstrations. One is the fear of being labeled as a pro-Nazi or a pro-fascist. The Dies probe may have been launched in order to capitalize on this fear. Another fear is that of becoming known as a pacifist, or an appeaser, or an isolationist, or some other kind of queer mortal who may be right at heart but who certainly doesn't understand that such ideas belong to the horse and buggy age and are hopelessly out of date in the highly enlightened, civilized, and scientific age of the submarine, airplane, and tank, in which we now live.

Unquestionably the most effective restraining influence, however, is the fear that the yearning for peace is a purely selfish one and that to give expression to it may in some way compromise one's country or create disunity; that it may bring aid and comfort to the enemy, or that it may even imperil the realization of victory and the consummation of a just and abiding peace. This undoubtedly is the more or less general attitude of the hundred million Americans (estimated at 80% of population) who opposed America's entrance into the war in the first place but who have accepted the present situation as an inescapable judgment and are seeking to serve their country as best they can, though beset by many nameless misgivings and troubled questionings.

Included in this vast multitude are the mothers, wives, sisters, sweethearts, and children of the 10,000,000 brave men in the armed services. It would probably be quite a revelation to a Dies Committee, or any other group of investigators, could they hear the solemn chorus of prayer and intercession that rises unceasingly from all these lonely and anxious hearts that the cruel war may cease —not tomorrow, or next month, or a year or two from today, but *now*.

Also included in this multitude who long for peace are the great majority of spiritual leaders of the country—pastors, educators, thinkers—who recognize most clearly the deeper devastations wrought by war in the area of man's soul. They realize that peace may conceivabl come too soon, but they also know that *war can last to long*. They see with dismay how the finer sensibilities young and old are gradually being blunted by constan repetition of horror and cruelty, and they have real fore bodings of what this will do in breaking down all mora restraints. Coupled with this they also behold how hum dreds of thousands of homes are in process of disinte gration through the innumerable dislocations of war, an they are asking themselves what effect all this will hav on the rising generation. They are also keenly conscious of the rising tide of bitterness and hatred in all of th warring countries, fanned deliberately by atrocity stories and they know how these things are daily making it mor difficult to obtain eventually the right kind of a peace There is, in fact, a real danger that when the baser in stincts of man become the controlling passion, he will b ready to scrap all of the nobler idealism for which h once set out to crusade. As a result, nothing but a peac of revenge can be expected. A war can last too long.

To this great body of people who are hoping for earl peace belong also a growing number of thoughtful me and women—workers, farmers, small business men, in dustrialists, bankers, economists—who are becoming in creasingly conscious of the imminent peril which face our entire economic structure as a result of the un precedented expenditures for war. They can n view the repeated spending of such astronomical sum as a hundred billion dollars a year with a feeling of cal complacency. They have their own opinions of "crack pot" economists who try to assure them that it is poss ble for a nation to spend its way to prosperity, and th it doesn't really matter how much money you owe ju so you owe it to yourself. They know how very vital th matter is to millions of Americans who have invested th earnings of an entire life-time in government securiti how the life insurance policies of practically the country entire population are tied up in such obligations, a how, in fact, the nation's whole financial structure re on the foundation of the government's credit and its ab ity to meet its obligations. These thoughtful folks wa to win the war, but they also want to save America fro the grim enemy of bankruptcy and financial ruin. Ev such a country as the United States, with its so-call unlimited resources, may eventually find itself impove ished and exhausted. A peace may possibly come t soon, but a war can last too long.

The longer we reflect on the matter, the more co vinced we become that there is, in fact, only one cla of people in America today who are not hoping and pra ing that the war may soon come to an end. Who are the They are the unspeakably greedy class who welcomed t coming of armed conflict as an opportunity to wax ric who now for two years have revelled in financial prof unparalleled in history, and who have not hesitated plunder and rob their government of millions of dolla they never earned. These vultures of human society w prey on the miseries of their fellow men—and they a neither inconsiderable in number nor insignificant in

ace—are not easy to satisfy. As long as there is blood ey to be gotten, they will try to get it. That's why want the war to go on—the longer the better.

there is to be any further investigating by the Committee, we would respectfully suggest that they te particular attention to the folks described in the ious paragraph. Meanwhile, we will probably have ait for the unrestrained outburst of joy of another stice day before we will really discover just how y people there are in the United States today who oping and yearning and praying for peace.

e Cults Growing, d, If So, Why?

HERE SEEMS TO BE some difference of opinion among church statisticians as to whether or not the cal cults are making substantial progress. In figures ased by Dr. Benson Y. Landis of the Department of earch and Education of the Federal Council of rches (See January OUTLOOK), recording a total rch membership in the United States of 68,501,186, as rted by 256 religious bodies in 1941-42, the claim the smaller sects are making the most rapid gains disputed. More than one-third of these cults, ac- ing to Dr. Landis, reported membership decreases. main growth in membership, he contended, is fur- ed by the fifty larger religious bodies with over 00 members.

owever, there seems to be some sort of discrepancy ewhere. In the same set of figures, while the average vth of the Protestant bodies from 1926 to 1942 was per cent and the Roman Catholic gain was 23.3 per , the Latter Day Saints increased 53.5 per cent, the nonites 66.5 per cent, the Adventists 52.4 per cent, "Churches of God" 197.9 per cent, and the "Evan- tic Associations" 87.3 per cent. If this is not growth he part of the cults, what is it?

ow comes Dr. Charles S. Braden, in an interesting le in the *Christian Century*, asking the question, y Are the Cults Growing?" Dr. Braden does not ess to know whether it is true that since the turn of century 17,000,000 American citizens have joined the ern religious cults, and if 12,000,000 of these have e from the established Churches, as one writer claims, he does contend that the drift from the conservative rches has been rather disturbing, and he sets out to rtain why these folks made the change. Here are eight basic reasons which he believes have actuated n:

he desire for novelty or new experience.
he desire to know what the future holds.
he desire for health and well-being.
he desire for economic security, success, or prosperity.
he desire for the assurance of salvation.
he desire for emotional release.
he desire for intellectual freedom.
he desire for social recognition or status.

In the current article, Dr. Braden discusses the first two motives: the desire for novelty and the desire to know the future.

In the first of these two classes are found the folks who grow tired of the sameness in religion, and, like the Athenians of old, are constantly seeking to hear some new thing. Once they leave the traditional churches, however, their wanderings have just begun. Very frequently they shift their allegiance from one radical group to another, seeking new sensations and spiritual experiences. The turnover in these cults, therefore, is very large.

The desire to draw aside the veil of the future is undoubtedly rooted to a large extent in the feeling of fear and anxiety. Dr. Braden believes that the present time, when multitudes are filled with dark forebodings of what the future may bring, is responsible for the flocking of many folks to the cults which claim to be able to reveal the things of tomorrow. Chief among these are the spiritualists, but to this category also belong the fortune tellers, diviners, crystal gazers, tea-leaf readers, numerologists and astrologers.

According to Dr. Braden, the number of Americans who have taken up astrology is astounding. Astrology, he says, has recently become "literally, big business." Even conservative newspapers are printing astrological columns, and it is claimed that more than ten million people scan every day the syndicated column of one of these star seers. The movie colony in Hollywood is particularly affected by this new craze, which is not only confined to America but is making its influence widely felt in England, where at least two-thirds of the adult population is said to be reading regularly some astrological feature.

"Astrology," writes Dr. Braden, "is of course not a religious ism. It masquerades as science, and through its pseudo-scientific method and language makes a certain appeal to a generation which in large numbers had rejected religion because it is not scientific."

Anxiety and concern about sons, brothers, and husbands in the armed services is leading large numbers of women to spiritualist mediums. It is pathetic, says Dr. Braden, to hear the questions asked of a medium in a public seance, such as "Is Henry still living?" "Will John come back to me?" "Will my baby get well?" Even the students who work under Dr. Braden, although they disclaim any faith in the mediums, will ask such questions as "Will I get to finish my college course?" "Will I get married?" "Will I be drafted into military service?"

Dr. Braden's conclusion is one that should challenge every conscientious pastor who would bring to his people the kind of spiritual ministry that is adequate for a time like this. He writes:

"There is here (in the cults) an undoubted appeal to men and women who are fearful and anxious and have not found in the orthodox churches that 'perfect love which casteth out fear'; who have not found a faith that enables them to face the future unafraid, serene in their confidence in a God of love in whose hands they may trust the future. Can the ministry of the 'regular' church-

es meet this insistent need by helping men and women to an adequate faith—a faith such as Cardinal Newman knew when he sang:

> Keep Thou my feet; I do not ask to see
> The distant scene—one step enough for me.

"Many in our churches have found such a faith. But some have not. It is from among these that the membership of the Spiritualist societies is chiefly recruited, and it is from them also that the numerologists, the astrologers and their ilk derive a considerable part of their income."

Parochial Schools, Or Pagan Nation?

LEADING EDUCATORS from church institutions throughout America met in Cincinnati a few days ago to discuss their problems. It was the annual convention of the National Conference of Church-Related Colleges. Before the meeting adjourned, however, the college leaders began to sense that the Church's educational problem begins long before young men and young women are ready to enter its higher institutions of learning. It starts with the boys and girls who are attending the grades in the nation's public schools.

It was a Roman Catholic educator, President Thomas S. Bowdern of Creighton University, Omaha, Nebr., who precipitated the discussion.

"We will win this war, thank God," declared Dr. Bowdern, "which means that American educators are going to have another chance, but I have misgivings as to what we are going to do with this reprieve from the intellectual and spiritual blackout of a real 'dark age'."

His hope for the future, he declared, was based primarily on the church-related college, but he added that it must be a church-related college "built on some kind of a church-related high school and a church-related elementary school."

He stated that a New York prison survey revealed the fact that no Catholic prisoner had gone further than the sixth grade in a Catholic school, and he concluded:

"When they stay in school, they stay in church; when they stay in church, they stay out of jail. We are convinced that the Church cannot survive without a school. No school, no Church."

Statements of this kind from a leader in the Church of Rome are, of course, not surprising. That Church has consistently insisted on maintaining its own parochial schools, and it has undoubtedly derived much of its strength from its educational system. It has always boasted that if it can hold its children through their impressionable years, it will hold them for life.

But there are leaders in other church groups who are beginning to see eye to eye with the Romanists in the matter of church education. At a recent meeting of a number of educators, executives, and editors from the three major Lutheran groups in America, the dean of a theological seminary of the United Lutheran Church in America was insistent in urging that the Lutheran Church begin to give serious thought to the restoration of the parochial school.

"I beg you," he pleaded, "that you do not dismiss this idea, for I am convinced that it is the solution of many of the problems that now vex us and certainly would bring untold blessings to both Church and State."

And now comes Dr. George A. Buttrick, famed pastor of Madison Avenue Presbyterian Church, New York City, and tells the Ohio Pastors' Convention at Columbus, O., that unless an agreement can be made with the public schools upon a "syllabus of religious instruction," he favors the establishment of Protestant religious schools. The report of his speech did not make it clear, however, if he had in mind parochial schools. Dr. J. C. White of Mansfield, O., told the same group that there are 675,000 pupils in the public schools of Ohio unchurched.

The foregoing should be sufficient to indicate that many church leaders today are conscious of a great lack in the education of the young. Despite its vaunted public school system and the unparalleled opportunities it offers youth to obtain an education, it is nevertheless a fact that America is not giving to its children the moral and spiritual qualities that are required to build a strong nation. The downward moral drift in our country today is unmistakable, and heroic measures are called for if America is to be saved.

So far as its own children are concerned, the Church may indeed give serious consideration to the re-establishment of the parochial school, but this touches only one half of the problem. What about the other half of America's children who have no church connections and are receiving no religious training whatsoever?

Britain and Russia

OFFICIAL WASHINGTON is regarding with increasing concern the evidences of a rift which is developing between two of its most powerful allies—Russia and Great Britain. Keen observers are of the opinion that both nations are anticipating the close of hostilities and are already jockeying for position in an effort to secure domination in post-war Europe.

Ever since the fortunes of war brought the Soviets into the camp of the Allies, there has been growing skepticism that Russian aims and ambitions can be made to harmonize with English plans for future Europe. This was first evidenced by the difficulty experienced in drawing Stalin into conference with his western allies. When this was finally accomplished at the Teheran meeting, the world waited anxiously for a clear pronouncement regarding the fate of the nations on Russia's western borders. It was not forthcoming, and the ominous silence on this point was almost louder than the lengthy statements that were broadcast to the world.

Then came the conservative General Smuts of South African fame with his suggestion that British fore-

y should envision some kind of confederation be-
n Great Britain and the democratic governments in
ern Europe as a balance of power against the great
sus that was constantly looming more powerful in
East.

el was added to the flames when the victorious Red
es swept across the pre-war Polish borders in their
uit of the retreating Nazis. The Polish government
xile waited for a Soviet declaration to make clear
future designs regarding Polish territory. It came
e form of a proposal in which Moscow indicated its
ngness to guarantee a "strong and independent
nd" provided Polish claims to her pre-war eastern
daries were abandoned. The so-called Curzon line
suggested as the frontier between the two nations,
h meant that two-fifths of Poland would be incor-
ted within the Soviet. The Russians proposed to
pensate the Poles for this loss by offering them cer-
German territory, including East Prussia. Poland
also invited to join the Reds in an alliance similar
at recently consummated between Russia and Czech-
vakia. It was strongly hinted that unless the "Polish
gré government" came to terms, Moscow would deal
the Polish people themselves.

ne Polish answer was temperate and statesmanlike.
le it rejected the Russian claim to two-fifths of
nd's pre-1939 territory, it asked the United States
Great Britain to act as intermediaries in a proposed
ussion between their government and the USSR of
outstanding questions," and it expressed a "sincere
re for a Polish-Soviet agreement which would be just
acceptable to both sides." The intervention move,
ever, came to naught when the Russians made it
r that they did not recognize Polish Premier Stanislaw
olajczyk and his cabinet as the legitimate government
Poland and therefore could not deal with them.

hen came the publication in *Pravda,* official organ of
Communist party, of a mysterious seventy-word dis-
ch from its correspondent in Cairo stating that, accord-
to trustworthy Greek and Jugo-Slav sources, a secret
eting of two British personalities with German For-
n Minister von Ribbentrop had taken place recently
ne of the coastal towns of the Iberian Peninsula. The
pose of the meeting, it was said, "was to clarify con-
ons of a separate peace with Germany," and the dis-
ch added, "It is supposed that the meeting was not
hout results."

lthough the *Pravda* article aroused a furore of indig-
ion in Britain and was denounced as false by the Bri-
authorities, it apparently did not serve to relieve the
ined relations between the two countries. In some
rters the publication of the *Pravda* story was regard-
as a characteristic Russian diplomatic move to serve
ice on Great Britain that the Soviets too could make
arate peace treaties if the occasion might require.

hen came the startling announcement from Moscow
t three hours had been sufficient to bring about a
olutionary change in the political structure of the
iet Union. Henceforth, it was stated, each one of the sixteen Soviet republics constituting the Russia of today shall have autonomous status, with the right to have its own armed forces and to handle its own foreign affairs.

This extraordinary move has been characterized as a scheme to give the Russians a larger number of votes at the peace table and in any future international political set-up that may be established after the war, thus depriving Great Britain of her preponderance of influence by reason of the votes of her various commonwealths.

However, the real reason for the Russian move is undoubtedly to pave the way for the absorption of her western neighbors into the Soviet Union. These, of course, will embrace the Baltic countries, including all or a part of Finland. They will also include whatever portion of Poland the Reds may decide to take over. They may even include Czecho-Slovakia and the Balkan states, which the Russians have always desired to organize into a strong Slav bloc. In fact, the Russian move makes it possible to "invite" all the nations of Europe to enter the Soviet Union, since each one may, under the new arrangement, retain a large degree of "autonomy."

What is really happening in Europe today is the emergence of Russia as the overwhelmingly dominant power on the continent. The military strength she has revealed in rolling back the German juggernaut is one of the most surprising developments of history. It stamps Russia as a power to be reckoned with in all future international relationships. The independence she has revealed thus far in her various political moves indicates that she is clearly conscious of her own strength. She is proceeding very deliberately in planning the future of all eastern Europe and is asking advice from no one. As a matter of fact, she has no need to do so, for there is no power, either among her allies or her enemies, that can stop her.

Confronted by this unexpected turn in affairs, it is not strange that the British are filled with apprehension. They have an uneasy feeling that in fighting a bloody war to crush a dangerous continental rival, they have helped bring forth a still greater colossus that may bring to an end forever English domination in European affairs. No wonder General Smuts is calling for a new balance of power in Europe! No wonder Lord Halifax is pleading for a strengthening of the bonds that now unite the British Commonwealth! This war has revealed the inherent weakness of the British Empire, and English leaders know it.

To Americans this growing rivalry between her two chief allies is a matter of real concern. If selfish national interests continue to dominate the moves of England and Russia, what hope is there of the fulfilment of either the Atlantic Charter or the Teheran declarations? What becomes of the pledges of mutual collaboration to bring about a better and happier world? What, indeed, happens to all of the high idealism for which we have been assured by our leaders this war is being fought and because of which our people have been willing to bear their full measure of tears and toil and sacrifice? Are we doomed once more to be the victims of the kind of bitter disillusionment that came to us after World War I?

The Conference Corner

By President H. L. Yochum

LIKE THE DOVE from Noah's ark, the "Overture for Lutheran Unity" has been sent forth upon the troubled waters of Lutheranism today. I have read the document as printed in the January issue of the OUTLOOK, and I am favorably impressed by its spirit and content. The presidents of all Lutheran bodies in this country have received copies of this overture, I understand. Tell me, Mr. President, will it find a safe place to land, or must it fly to and fro and then return to your hand?

*

That remains to be seen, Dear Reader. We should do some earnest praying about this. Much depends upon the attitude with which this overture is received. If prejudice, suspicion, and ill will should discolor the minds of our Lutheran leaders, this dove will not even return. It will be quietly strangled and thrown aside. If, however, those who receive it can share the spirit of those who sent it forth, this overture should return with some sort of olive branch in its mouth, to continue your figure.

*

Well, isn't it true that the leaders of all our Lutheran bodies want Lutheran unity? Is there any reason why they should not be receptive to this overture?

*

Yes, I can think of several reasons. After all, they have been making plans of their own, you know, and this overture may actually interfere with their plans. They may feel that further effort is premature, that this overture is ill-timed. Some may consider it altogether inadequate, while others may feel that it asks too much. And then we must always reckon with historical background and synodical loyalties, which may deny this overture even a fair hearing. Finally, one can readily understand that no leader of a church body will welcome a proposal which will raise troublesome issues when presented to a synodical convention.

*

But surely, if all of us really want Lutheran unity, and if the exigencies of the times make a closer unity so urgent, all these factors should yield to the pressure of more compelling considerations. With all the forces of evil united against us, with so much at stake, it seems to me that in the Church at least we should be able to subordinate all other interests to the highest good of our Lutheran Church. Do you mean to tell me that as the house is blazing two neighboring companies of the fire department will stand and argue which one shall couple on the hose and mount the ladders? Or that the doctors will quarrel over the honor of delivering the child as it is being born? Our people will not stand for that! They want Lutheran unity now, and they will welcome this overture and every move in that direction.

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Then let them pray God to guide every one of us in our attitudes and decisions. The road to Rome is provin long and hard and bloody. The path to peace is strew with many mines. And the achievement of Lutheran unity is not as simple as one would think or desire. Hol often in the past well-meant efforts have been frustrated The devil has found plenty of booby traps to plant in our way. His favorite device has always been to disor ganize our forces, to prevent the coordination of all ou units in a really effective strategy. If he can keep u divided, jealous, and suspicious, he can easily hold h Fortress World and continue to exploit the occupied coun tries under his awful tyranny.

I care not what may be the fate of our overture excep as the cause of Lutheran unity is at stake. We harbor n partisan pride. If a better procedure is proposed by any one else, we stand ready to adopt it immediately and wholeheartedly. But we are insistent that all Lutheran bodies be committed to a course of action in this year 1944 which will further Lutheran unity. The time has come when we must be able to sing without reservation

"We are not divided, All one body we,
One in hope and doctrine, One in charity."

Fellowship and Nations

Christianity teaches us that man is of infinite valu because he is the child of God. The gospel of th value of the individual man leads straight to a belief i the brotherhood of mankind. That is a principle of dem ocracy whether we happen to like it or not. And it is truth that we must learn very soon because the worl has become too small a place for men to live in on an other basis. After the immediate time for the use of force has passed we must learn to live together as a fellowshi of nations.

It is possible. We had to learn that lesson in our own country. In 1760 a visitor to America said, "Fire and wa ter are no more heterogeneous than the different colonie in North America . . . There is such a difference of char acter, of manners, of religion, of interest, that I think there must soon be a civil war from one end of the con tinent to the other. Even the limits and boundaries o each colony are a source of constant litigation." That wa the verdict in 1760, and yet we have learned to live to gether in the fellowship of democracy because we be lieved it was God's will.

Just so, in order to preserve democracy anywhere o this shrinking globe, we must learn to use the principl of fellowship everywhere. Some people have recentl said that in political language. Cynics call them dream idealists who are trying to think up some new idea. Bu who do you suppose said this?—"A day will come whe you France, you Russia, you Italy, you England, and yo Germany, all you nations of the Continent, shall withou losing your distinctive qualities and your glorious indi viduality, blend in a higher unity and form a Europea fraternity. A day will come when we shall see those tw immense groups, the United States of America and th

ited States of Europe extending hand to hand over ocean, exchanging their products, their commerce, ir industry, their art. For God wills that this sublime l should be accomplished."

That was not some new idea of the present day. That s Victor Hugo a hundred years ago. And it might just easily have been the prophets of Israel or Jesus hunds and thousands of years ago because the principle democratic fellowship is rooted deeply in the Christian ligion, and it depends upon religion for its survival.

The new world of peace and fellowship that we seek ust be rooted in religion which affirms that men, who uld live as friends and members of the same family, ust recognize that they have a common origin in God.

e, N. Y. Wendell Phillips.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Mortgage to Be Burned

An alert pastor—an interested faculty member—and the active desire of a few Lutheran students: in 23 this added up to the beginning of a Lutheran Stunt Club at Iowa State Teachers College in Cedar Falls. ut with the churches two miles away from the college ll, there was no place to meet. For a while a rented sement sufficed.

Rental costs prodded the Lutheran Student Club into tion. In 1927 the Martin Luther Foundation was ornized. Dr. R. O. Skar of the College Faculty became e first president, and Rev. H. W. Siefkes, pastor of St. hn's Lutheran Church in Cedar Falls, was elected cretary. Two years later the Foundation purchased a sidence across the street from the College library. The use became the hub for Lutheran student activities d provided a home for fourteen girls.

The Foundation officers went into the field to make n appeal for funds. A little over $3,200 was raised of hich American Lutheran Church congregations contributed $2,100; and the Augustana Synod $780. The balance was to be liquidated through room rentals from the fourteen girls who lived in the house. All went well at first—until the college started a heavy dormitory building program. It followed that all freshmen girls were required to stay in the dormities. The Foundation income fell off and trouble threatened the home of our Lutheran students.

At the annual meeting of the Foundation two years ago it became evident that the home would either have to be relinquished to the mortgagee, or the $8,200 indebtedness which remained would have to be paid. A silver lining appeared in the cloud when the mortgage holder made an outright gift of $2,700, thus reducing the debt to $5,500. The problem of how to handle this balance was placed before the Conference executive committee. The committee asked the Student Service office to confer with district presidents of the synods involved; namely, American Lutheran Church, Augustana Synod, Norwegian Lutheran Church, United Danish Lutheran Church, United Lutheran Church of America.

God gave a willing spirit to the officers and constituencies of these five synods; and so it was possible for Dr. R. O. Skar (who has continued through the years as president of the Foundation) to announce at the annual meeting January 28 that each of the synods had done its proportionate part. The debt is no more. At a convenient time this summer a thanksgiving service will be arranged; a part of that occasion will be the burning of the mortgage.

* * *

The Rev. Arthur Holm, the present pastor of St. John's Church in Cedar Falls, writes in his last report: "What we consider to be the greatest achievement made this semester in local student service work is the liquidation of the debt resting on the Martin Luther Foundation. The liquidating was not our own work—it was the work of five Lutheran church bodies. But we are the ones who have been benefitted by it, so we can speak of it as an achievement made for us. Our work will henceforth always be centered around our own home. We have wanted it this way for we have been of the opinion that it would thus suit local conditions best. And now we have it. For that we are thankful indeed."

A Statement

PROPOSITIONS CONCERNING SOME ESSENTIALS FOR LUTHERAN UNITY SUBMITTED FOR DISCUSSION AT INTERSYNODICAL CONFERENCES

t is the aim in the following paragraphs to mention the issues which we believe confront our dear Lutheran hurch here in America at present and to indicate briefly where in our opinion all who wish to be conservative utherans should stand. The paragraphs are not intended to enumerate all subjects in controversy, but merely draw attention to some great essentials.

1. The inspiration of the Holy Scriptures is apparently the most important issue today. While all Lutherans, as far as we know, are willing to say that the Scriptures are inspired, a number deny that this inspiration is plenary and implies full inerrancy of the Scriptures. We hold that every word of the Scriptures as they were originally written by the prophets and apostles is definitely inspired (verbal inspiration, however, not mechanical) and that coming from God they are free from all error. This we believe on account of the testimony of the Scriptures themselves, John 10:35; 2 Tim. 3:16; 1 Cor. 2:13.

2. Another issue is the subscription to the symbol-

ical writings of the Lutheran Church. We are not aware that a *bona fide* subscription of the confessional writings, a subscription of them *because (quia)* they set forth correctly the teachings of the Word of God, and not merely *inasfar as (quatenus)* they do so, is officially opposed anywhere in the Lutheran Church in our country today. We mention this issue because of its vital importance.

3. A third issue pertains to unity in doctrine. In some circles the opinion prevails that unity in doctrine need not to be striven for, that latitude should be permitted, that merely in fundamental matters unity in doctrine must be worked for. Against such a view we urge the sacredness of every teaching contained in the Scriptures and the duty of God's children to cling to everything He has taught them, Matt. 28:20; John 8: 31, 32. The conservative Lutheran Church dare not write indifference in doctrine on its flag.

4. Another issue has to do with the question whether absolute uniformity in all doctrines, fundamental and non-fundamental, must be a condition of church fellowship. While full unanimity in all matters of doctrine, be they important or apparently unimportant, must be sought, and while not a single statement of the Bible can be to us a matter of indifference, we should not say that there can be no fellowship unless uniformity also in all non-fundamental doctrines has been attained. Non-fundamental doctrines (that is, doctrines such as those of the Antichrist and the conversion of all Israel) may not be reduced to the level of open questions. If a position on non-fundamental doctrines militates against a clear text of the Scriptures, it cannot be sanctioned, whereas weakness and temporary inability to understand and agree on non-fundamental doctrines may be borne if no divisions and offenses are created and if the authority of the divine Word is fully accepted and recognized.

5. The fifth issue pertains to unionism. False teaching is a poison, and church fellowship with those who divide the Church through false doctrine must be avoided, Gal. 5:9; Rom. 16: 17, 18.

6. The sixth issue is the lodge problem. It is quite generally recognized in the Lutheran Church of America that the anti-Christian lodge must be opposed by us, that membership in it must be shown to be sinful, and that our church practice must include disciplinary measures against those who refuse to listen to God's Word on this point. The method of combating the lodge must, of course, be evangelical and have the aim to win the sinner.

Note. These propositions are submitted by the Missouri Synod Committee for Doctrinal Unity. We cherish the hope that similar committees in other Lutheran bodies will likewise favor a wide discussion of these matters. Conference secretaries belonging to the Missouri Synod are requested to be so kind as to send us reports on the meetings here visualized.

The Missouri Synod Committee for
Doctrinal Unity.

Lutheran Higher Education and Government

By Conrad Bergendoff, Ph.D.
President of Augustana College

Obviously the interest in such a subject as this today is due largely to the present policy of the government which results in the placing of military units on the campuses of the country. The question most immediate might seem to be if this is a desirable policy, not only in the contemporary situation, but also as a precedent for the future when peace comes. It is no secret that there are some who fear that the camel's nose is just inside the tent and more of his anatomy may shortly be expected. By others the cooperation of the government is interpreted as an act of good-will enabling institutions of higher learning to keep their doors open in war-time. When peace comes commanding officers and inspectors will speedily depart, leaving the college administrators to go their scholarly (and leisurely) ways.

The question can be argued on several levels. If it be on the level of convenience and repose of mind, I think it might be said that many a college administrator would add to the four freedoms one called academic freedom believing the war to be won only when the campus has been retaken from captains and colonels. Some one has said that the basic American conception of freedom is the freedom to be let alone. That freedom is not conspicuous in our midst today. But in our deep yearning for its return we will have to admit, I suppose, that our motives are not unmixed. Certainly we dare not let it be the reason for refusing cooperation with the government. Those who were at the Baltimore convention know how unanimously the schools of the country pleaded to be used by the government. That plea was repeated in many a resolution passed by educators. If the camel is in our tents, he had only to enter through open doors, indeed he wasn't in some cases dragged in willy-nilly

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

A Peace-Time Arrangement?

Of course the question is more serious, and involves ore than the peace of presidential minds. It involves e fundamental problem of the relationship of the gov- nment to all higher education. If the government, say me, can contract with colleges in war-time, can it not ntract in peace time for certain services? And since contract introduces a long line of officials to the campus o dictate how things shall be done, are we not well ng the way to losing the independence we have cher- ed in our institutions? To this the appropriate reply uld seem to be: the college need not accept such con- cts. Even in war-time the school has the freedom to ject as well as to accept. I know of no case where a ool has been compelled to take on a military program. know the next response—it is a question of survival! hools not entering into these relationships with the vernment cannot compete with those who do. So it mes down to a question of finances. We accept sub- dies from the government in order to exist, even while e suspect that in the act of receiving these subsidies e lose our ancient freedom. If the power to tax is the wer to destroy, it almost follows that the power to locate income from taxes is also a power to destroy. at is, the government can so use money obtained by xation that independent schools who do not receive ch money are doomed to extinction. What some would erefore desire is that the government were out of high- education altogether. Then the competition between stitutions would be on an equitable basis.

So complicated is this whole problem, so confused is e present situation, that I think it necessary to go back little for perspective. Probably a longer view may in- cate more clearly the design of the pattern and reveal es along which solutions may lie. At least there will e less confusion, and the total picture will help reduce tile discussions.

University Child of Church

The university comes to us from a time when the mod- n state was in the making. As a child of the Church, e university shared the autonomy of its mother over gainst the developing sovereignty of the State. While me corporations had their charter from the temporal wer, the majority claimed foundation by the highest thority of the Church. In the upheaval of the sixteenth ntury, the Church was divided and the power of the ations increased. The universities followed their states the religious division. Much of their internal freedom as retained, but they tended to become more and more dentified with their sovereign states, whether Protestant r Roman Catholic. Today we think of the European niversities mainly as institutions of the State. The uni- ersities of Germany, Sweden, Norway, Denmark, main- in a relationship with the Church which provides for e education of the ministry. They vary in the amount f internal freedom, but in all cases are dependent for eir continued existence on the resources of the State.

Quite different is the history of colleges in America. he colonial colleges, too, were children of the Church. But the development did not lead over to state institutions. Most of these earlier Eastern colleges became private schools, independent of both Church and State. Since the famous Dartmouth decision, there has been no question in the United States of the legality of a corporation which may control millions in endowments and yet be responsible to no one but its own trustees. The pattern for higher education in the United States was set by schools which received charters making them free of state control. Even institutions which had received bounties from the State were exempt from state control if they were founded by private groups. In this category belong the colleges of the Church up to our own day. The legality of privately controlled schools is of the very fabric of the American system.

State University Is Newcomer

Indeed the state university, not the private college, is a new-comer in the field of higher education in America. Even the courts have recognized the priority of the latter. In a recent decision (1932) Justice Young made this statement in the course of an exposition of the nature of the State's activity in higher education: "Up to and beyond the time when the constitution was originally adopted, higher education was entirely within private enterprise. And it does not appear that there was any failure upon the part of the privately endowed colleges to meet the requirements of the republic for higher education. Indeed, then as now, they furnished a better quality than that furnished by the state institutions, and if they had been allowed to occupy the higher educational fields without interference or competition from state institutions, they might now be furnishing instruction at the same or even lower cost than that furnished to the student at the state colleges. Indeed, it is quite possible that such would have been the fact when one considers that private endowments have been greatly discouraged by the support of colleges by state taxation. There is less urge to bestow money for higher education when funds for such education are available from the state almost without limit." (1)

This opinion of the Justice raises the question why the publicly controlled university came to its present place if, as he said, "it does not appear that there was any failure upon the part of the privately endowed colleges to meet the requirements of the republic for higher education". Donald Tewksbury in a study on "The Founding of American Colleges and Universities Before the Civil War" (2) distinguishes various periods in our history of higher education, and suggests the time when the change of attitude on the part of the people took place. "During the colonial period", he writes, "under the influence of English patterns of thought, the preferences of the early settlers were clearly in line with the theory that control over institutions of higher education should be exercised by the church."

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(1) *The American State and Higher Education.* A Brody, p. 105. American Council on Education, 1935.

(2) Teachers' College, Columbia University, 1932.

State Schools Came with Land Grants

In the second period, the period of the Revolution and the turn of the century, Tewksbury finds a tendency to establish institutions under the aegis of the State. This, he hints, was connected with the ferment of democracy working in both the American and the French revolutions. But this movement at that time he characterizes as "in very real sense premature" and yielded to an awakened interest in the Church and religious sponsorship of schools, so that again the church college dominated the field of higher education. (1) Then, during and after the Civil War, a fourth phase appeared—the rapid development of state controlled institutions, which may be dated from 1862, the year of the land grant act. This is a period in which denominational and state schools have competed against each other. We are not yet sure of the outcome.

We can see, thus, in the history of American higher education a reflection of the status of universities in England, France and Germany. But the American scene presents something unique—an institution free from either Church or State, and an institution of the Church free from the State, both of these resisting tendencies which would draw them into the third group, institutions of the State. Until quite recently the independent and church groups have held their own, even been the leaders. What were the forces which turned the tide in favor of the state schools? Tewksbury hints that "in most cases the denominational colleges were not prepared to meet the new needs of American society—and large sections of the American public turned to the state as the instrument for furthering the work of higher education." (2)

Why the Church Failed

Forces revealing themselves in the French revolution portended an age which would not be held within the Church. In America, the revivals of religion in the early 19th century recaptured the public mind for the Church, at least in regard to higher education. But the disestablishment of the common, public schools, led gradually to a similar separation of church and state interests in the field of the college and university. The Church had failed to relate its message to the developing social community, and for its failure paid the price of being relegated to a secondary place in the establishment of universities. The government in founding state universities was but reacting to social pressures which the Church had been unable to understand or to control. In continuing its policy of recognizing the right of independent and church colleges, the State showed no hostility to these schools, but in setting up the new institutions it in effect gave notice that the Church was no longer able to express all the interests of American society in its colleges.

Lord Haldane's saying that "it is in its universities that the soul of a people mirrors itself", (1) finds corroboration in the story of American higher education. For the student of society will find in the varying fortunes of church colleges in America an index of the influence of the Church on the public mind. The history of higher education is primarily social, and only secondarily, legal. The latest evidence of this is to be found in the current interest to bring back religion into the schoolroom and onto the campus, despite all protestations of those who would interpret the theory of separation of Church and State as a divorce of religion and education. Society senses that there must be religion in a true education and will find ways of introducing it, just as previously society found ways to introduce a richer curriculum than the church schools provided.

Fewer and Better Colleges

The demand of some that the government should leave the whole field of higher education to independent and church institutions I regard as futile and therefore shall not discuss it. There is no danger to the Church in the fact that the State sets up and supports schools. The peril to the Church is of its own making, when it capitulates and says, "If we can't have the whole field, we don't want any—let the State have it." I believe that such is the attitude of a very large part of the church people today. But most firmly I deny that this is the right answer. The answer lies rather in the direction of the development of a few strong church colleges (or as many as the Church can afford) which can match the best of the state schools. They must prove that nothing human is outside the sphere of the church college, and that no state school can have a broader social vision than the school of the Church has.

The church college will gain little by maintaining pressure groups in legislative halls, and holding out hand for government doles. The schools of the Church must live by the support of the Church, and if they cannot get it, the Church has no right to ask the State to prolong the existence of its institutions. To the argument that the State may tax the church school out of existence, my reply would be that it is the business of the Church to convince the State that society needs to support both types of schools. I say society, not the State must support them and the Church is a part of society. How potent it is in society, depends on itself. A Church which is strong enough to establish an institution of higher learning is strong enough to support it—else it should not establish it. It is my conviction that the answer to the problem of the Church in higher education lies within the Church itself. The State will respect the Church for what it is—not for what it claims to be. If it has a message which not only touches but interprets all culture, society will grant that it has a right to a place in the field of higher education.

The Conditions of Survival

But I do not hesitate to add that even in the Lutheran Church much remains to be done before we can justify

(1)—"The evidence is convincing that the Dartmouth College Case decision contributed in no small measure to checking, for better or for worse, the development of state universities for at least half a century." Tewksbury, op. cit. p. 151.

(2) op. cit. p. 136.

(1) quoted by A. Flexner, in *Universities, p. 4.*

claims in this field. The idea of a university—or even a college—certainly implies a synthesis of knowledge ich in turn is based on an adequate knowledge of all evant facts. This is something quite different from an a of maintaining the prestige of some particular fac- n of the Church—a synod, or even a district of a synod. institution which cannot harmonize the factions of an clesiastical organization and transcend them can hardly trusted to integrate areas of human knowledge and tivity. To ask the government for subsidies in order to rpetuate such factions is neither good politics nor good ligion.

In the degree in which our Lutheran colleges attain a world outlook, an ecumenical spirit, and go as deeply as other schools into the facts of human life, we can expect to have a "calling" in American higher education. In that degree, too, we can negotiate successfully with the government and be assured that our independence will be respected. But that independence is not to be based on legal parchments or ancient statutes—it will have to be earned daily and continuously by a service to the community which is greater—not less—than that of other institutions. And that service depends not on the government, or State, or society—it depends on the essential loyalty of the Christian who claims that the Church has *the Way, the Life, and the Truth.*

Love of Country and Love of Enemies

By G. Nordberg, Ph.D.
Acting Dean of Hartwick College, Oneonta, N. Y.

To every Christian living in a country at war there comes the distressing problem concerning the relationship between the love of homeland and the ve of its adversaries. How can the injunction of Christ love our enemies be reconciled with our obvious duty patriotic citizens? Academically stated the problem ight be termed a conflict in ethics, but since it involves explicit requirement of our Master it becomes more an a mere question of right and wrong; it becomes a actical religious issue.

Probably the contrast between the two concepts may st be illustrated by a double antithesis. Let us suppose at one group takes the position that we should love our tion and hate our antagonists, and another group is old enough to reverse this obligation and to insist that e should love our enemies and hate our own country. o a Christian the former would be a direct contraven- on of the teachings of our Lord and, therefore, wrong, ut the latter would be far more unchristian since, be- des taking an unnatural point of departure, it winds up y positing as objects of hatred those to whom we owe primary obligation.

The former principle is the standpoint of the Old Tes- ment theocracy; the second proposition is espoused by xtremists who convert a natural duty into a vice and, ager to go the average man one better, essay to prac- ce charity at the most remote concentric circle of our fluence first. The third alternative, hereby submitted, olds that the contrast here hypothetically presented ay be obviated to the end that the two concepts may alesce in Christian experience in the realistic principle love to humanity according to a logical sequence as unciated by our Lord and Master and as implied in e natural order.

Isolation of Israel Was Essential

The Old Testament position has often been misinterpreted to imply that the Lord Jehovah, who recognized this negative attitude to foreigners, i. e. all people other than the Hebrews, was an arbitrary, bigoted, and cruel deity. To preclude this superficial conclusion, it is well to bear in mind that the Jewish nation was a chosen people, a peculiar people to whom God had delegated a historic mission. They were the bearers of God's great message of love to mankind to be revealed in its full inclusive character in the fulness of time when "the Word became flesh." The isolation required of them was due to a providential concern for their spiritual welfare that they might escape the contamination from the pagan world which would have nullified their prerogative as the human vehicle for divine grace. In the economy of the Most High, Israel should be kept for a holy purpose. Because of this divine care and leadership, through all the vicissitudes of Hebrew history, a remnant of faithful personalities was preserved, among them a virgin who in humble obedience was willing to instrumentalize the incarnation. After all, the God of the old dispensation is the same who in His Son entered into an everlasting covenant with man, to the end that even as the ancient prophecy was fulfilled which had stated that "in the seed of Abraham shall all the nations of the earth be blessed," so shall the glorious vision of the evangelist-seer be realized when the lamp of the City of God is the Lamb and "all the nations shall walk in the light thereof."

A Fellowship of All Nations

In the new dispensation the relationship between the people of God and the nations of the world is definitely altered, since the particular racial group which up to that time had been the object of special divine guidance now

is superseded by a nation of an entirely different character. This is the Kingdom of God, the foundation of which was laid in the redemptive work of our Savior and the actualization of which originated in the descent of the Holy Spirit upon those members of the former group who believed in the Lord Jesus. This new people, "A nation born in a day," unrestricted by limitations due to race, nationality, and homeland, is now the bearer of the full revelation of God's love as involved in the gospel message.

When the Lord Jesus just prior to His ascension gave His band of followers the great commission to go forth and evangelize the world He also prescribed to them the course of this conquest: "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." This is the order touching the sequence of operations given by the King to His army of spiritual crusaders. First at home in Jerusalem, then to the surrounding area of Judea, then to the neighboring district of Samaria, and finally to the uttermost parts of the earth.

Love Moves from Center to Periphery

God's love moves in ever widening circles of activity beginning from Jerusalem. This suggests that the individual's love of his fellow man, which has its source in divine love, also operates according to the same mode of dissemination. Love of mankind, or humanitarian love, must find a center from which to radiate into the environment. That center must be outside of the self. A person who assimilates affection, but finds no agency for the effective circulation of that affection becomes before long a confirmed egotist.

Digressing for a moment, let us note a well-known author's analysis of the inception of that personality development which leads to a life of unconditioned self-aggrandizement and the tragic consequences of such a useless life. A classical example of such self-centeredness is the character of Peer Gynt in Ibsen's drama by the same name. Peer would be enough unto himself and refused to assume any responsibility or participate in any project which did not pertain to the satisfaction of his personal ambition. At the beginning of his career two golden opportunities opened favorable possibilities for the development of a sense of social responsibility and the establishment of centers of activity for a life of service. At the ancestral home sat his widowed mother deeply in need of succor and care. But instead of gaining a foothold for productive achievement in the institution which lay closest to him, Peer wanders off into the realm of fancy and spends his energy in tumultuous exploits in an endeavor to build an empire of his own far beyond practical reality. That the principle of evasion has become enthroned in the personality of the young knight of good fortune becomes pathetically apparent at the death-bed of the mother when the son, instead of assuming the sacred task of comforting her soul in the last solemn hour, rambles off into his own sphere of imagination and soothes the aged Aase to rest to the tune of fairy tales and lullabies. The other opportunity came when a fair and pure maiden responded to the touch of love and was willing to establish for them both a place of refuge, even though it were but a hut in the woods. Instead of entering a life of self-discipline and genuine culture to make himself worthy of the love and confidence of a faithful woman, he listened to the voice of unrestrained egoism and departed his homeland to begin a series of fantastic enterprises on foreign shores.

The tragic finale of such a life is strikingly dramatized in the last scene of the play when the "hero" of the many adventures comes tottering back to the hut in the woods, utterly wasted and worn, shorn of the proceeds of all his accomplishments, bereft of all his visions and dreams, his very personality so shattered that his distracted mind in seeking a resting-place merely circles about the idea whether he really exists or not. Such is the story of a man who sought to build a life without laying a foundation in some social agency.

Home a Center of Love

Humanitarian love must find an anchorage, a center of responsibility from which it may function in wider circles. "Beginning at Jerusalem - - - ." The home is the primary social institution, the center of gravity for all human interests, the place of refuge and recuperation, the earliest and the most enduring source of the enrichment of life for every individual. To it man turns for renewal of strength, to it he owes the fullest measure of devotion and fidelity. One cannot say to a father, "You must love your neighbor's children first," for his primary duty is to provide food, clothing, and shelter to the members of his own family. If, however, the need of the other children surpass the requirements of his own, he will realize his responsibility to others to the extent in which he is conscious of his accountability in the narrower circle. His background of responsibility serves to motivate charity beyond the circumference of his kinship. A charity which begins at the periphery sooner or later evaporates into thin air because it lacks integrity and is destitute of power to replenish itself. Apropos of this situation is the remark of Paul: "If anyone careth not for his own, and especially those of his own household, he hath denied the faith, and is worse than an unbeliever."

This divinely prescribed sequence of action is entirely in harmony with the order of nature. Every form of energy, light, heat and sound, all emanate from a point of concentration, and thence proceed in waves or undulation into the environment. If a stone be cast into a body of water, the ripples will appear in concentric circles the more immediate ones being more noticable but yet continue as they recede towards the horizon. The physicists tell us that if a pebble be dropped into the ocean, it will set in motion every atom of water in that vast expanse "unto the uttermost parts."

Church a Center of Love

But the home is not the only anchorage for the love of humanity. To many the Church becomes the cente

interest and the agency through which their sympathy d devotion go out in ever expanding spheres. Life uld be unbearable for devout souls who take themves seriously enough to crave usefulness, if they could find in the Church a release for their capacity to ve. For the Master and His Kingdom they live and rk, sacrifice and serve, and thank God for the opportnity of so doing. The local congregation is blest by ir influence, the neighborhood and the district are pired by their work and example, but even the shores far off countries feel the impact of their prayers and votion.

Others give themselves over to a great cause. They chor their love of mankind to an immediate issue with uich they identify themselves so closely that to pro-te this humanitarian project becomes the incentive activity, the reason for being. In this category we ssify the path-finders in science, the pioneers in pro-essive movements, the leaders of unpopular reforms, d the heralds of dynamic religious endeavors, men d women whose concern for the welfare of the group bued them with courage to bear the brunt of ridicule d persecution. By their persistency they incurred tred and hostility, but today we love them for the emies they made.

Often the people of God have protested vigorously ainst evil in the world, against pernicious habits, wick- projects, baneful tendencies, and arrogant assumption power. Even though these protests may have aroused ath and opposition, this public reaction does not con-mn the motive or the effort of these Christians. On e contrary, if they were sincere people, we may believe ey were actuated by a genuine concern for the wel-re of their neighbor and a true love of mankind. Chris-ns have a right, and even a duty, to antagonize bad inciples, even as Christ himself cried out against the ckedness in high places and against the many cur-nt forms of hypocrisy. Imbued with His spirit, the llowers of this Lord must carry on the struggle for eas and principles without bitter rancor and personal animosity. Under the stress of wartime emotions, our beloved martyred president, Abraham Lincoln, expressed the formula, "With malice towards none, with charity for all - - - ."

Country a Center of Love

In time of warfare, we believe, that the American Christian citizen can find an anchorage for his love of mankind in his own country. Internationally this is our home. The American system of government may have many defects, as there have been many mistakes and inconsistencies in the manner in which our government has attempted to realize the ideals of true democracy. But there can be no doubt that the fundamental principles upon which our nation is built are as close to the ideals of Christianity as those of any other governmental form now in existence, if not closer. The political framework of our commonwealth affords full room for the indwelling and the exercise of the Christian spirit. To be vitally interested in the preservation of the American way of life is not taking a holier-than-thou attitude. It is simply being loyal to convictions that we have a full right, under God, to entertain.

Our home, our Church, our country—all three have a right to demand the best that there is in us. Only by being loyal in the immediate and narrower circles can our lives be a power for good in the world at large.

Love is a term to conjure with in these hectic days. There is love and there are loves. In the above we have, of course, referred to the God-given sentiment, the truly human affection of normal personalities. Besides this there are types of love which hardly deserve to be known by that name. There are abnormalities and perversities of love, one form based upon false intellectual principles, the other emanating from a pervert nature. The perverted carnal form is indecent and revolting, because it runs contrary to the laws of nature; the former is antisocial, wholly visionary, and unrealistic, because it has not taken root in institutional life.

The Church in Post-War Reconstruction

By Edna and Howard Hong
Northfield, Minn.

LAST SPRING while at St. Olaf College, John R. Mott, the veteran Christian lay leader, declared that the greatest opportunity of the Churches in ur generation came immediately after the first World ar. But only one church group saw it and acted—the riends. That opportunity is before the Church again, nd is *our* responsibility.

The opportunity of which we speak is the need of peole in occupied and warring countries. The more than),000,000 people in occupied countries alone are in varying degrees of distress from starvation, disease, disrupted agriculture and manufacturing, broken church organizations, and demolished houses of worship. The devastation and despair which are already present will only be increased with the relaxation of the artificial tension of war and the removal of the superimposed discipline. We are repeatedly told of the imminence of physical destruction as well as of moral and spiritual collapse. This growing need is our opportunity and responsibility.

Church Must Supplement Other Agencies

The assertion that this great need is the responsibility of the Church may prompt some questions or protests, such as, Is not this need too great for any group, even all the Christian Churches, to meet? Is not all this being taken care of by governmental agencies such as the Lehman Commission and the Red Cross? May not the Church in such an undertaking become bogged down in secularism and be no more than another social institution?

The task is indeed too great for any one, even all, of the Churches. Yet the magnitude of the need reinforces the call to us of the Lutheran Church and to all the Christian Churches. The second question is best answered by a statement of the President's War Relief Control Board, the American Red Cross, and the Office of Foreign Relief and Rehabilitation Operations, under Mr. Lehman, in the State Department:

Relief work administered by private agencies is supplemental to supplies and services already extended by the Government and which, through operations of the Office of Foreign Relief and Rehabilitation Operations, will be extended on a steadily increasing scale. It is likewise supplemental to work performed by the American Red Cross. Continuation of such voluntary relief work is essential not only as an expression of the generous sympathies of the American people but also as a distinctive service that quasi-public and voluntary agencies can render to complement public resources and services. There are many essential services which can be provided by private agencies that cannot be provided by the Government.

Our assistance is, then, not only invited but required by the governmental agencies. Hiram Motherwell, in his recent book, *The Peace We Fight For,* implements this point of view, believing that the Church can save Europe from both physical destruction and moral-spiritual breakdown. The local parishes may be the only point of stability and authority. With the help of American Churches the European Churches can accomplish this many-sided task.

Preaching by Word and Deed

The third question is sharpened by the testimony of one like Leslie Weatherhead, who in a recent issue of the *Christian Century* declared that what men and women in war-struck London needed was real preaching and an awakening to the sense of the necessity of God. This is indeed the deepest need, and the central part of our task will be to assist the home Churches to repair and to extend their broken work. Yet, in the various needs, cannot our "preaching" be also on various levels? Are we to be open to the charge made by Bernard of Clairvaux, that we are like old shoes—all worn out but the tongues?

Let us rather preach in the different areas of human need and crystallize in deeds the faith that is in us. Here we have a call to witness to the infinite love of God in Christ, encompassing all of human suffering and need and embracing all men. If we are in the tension of a God-centered life lived out in the temporal and the secular, there is no place for fear of becoming bogged down. Let us rather fear lest we bring no witness to a hungry world. Particularly for the Lutheran Church, a world Church, this is a time for world witness.

A Page from the Scriptures

The great need is our opportunity to minister, and, in ministering, to witness. But there is more than this—there is a demand. We have the command of Christ to his disciples. (Please read this aloud.)

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

This demand was part of the early discipleship. The manifest need makes it part of our discipleship, or can we be Christians without being disciples?

No Ulterior Motives in Church's Ministry

One of the less attractive and justifiable aspects of any rehabilitation operation will be the varying relationship to economic warfare, ranging from bargained relief to the subtle business advantages of "good will". The men of the Church have a motivation which is not only free

from the thought of economic advantage but is a creative force which impels all truly Christian ministry. Kierkegaard briefly characterizes the Christian life as "infinite humiliation, the boundless grace of God, and a striving born of gratitude." There is a triangular relationship between a man and his God, between God and the Church of Christ, rooted in the love of God for men. Our relationship to others ought to be an expression of that God-relationship and then we can, as did Paul, work *out* our salvation. This is a motivation which of itself excludes ulterior motives and gives a freedom of spirit in human relationships. If we can say, "We love because He first loved us," what must our response be when we are confronted with millions of men, women, and children, millions of brothers and sisters in the faith, calling out in their distress?

There is the great and growing need on all levels of human existence, as Christians we are under the deman of our Lord, in the Christian life there is the supremel adequate motivation to a creative helpfulness. Wha then, is to be the response of the Lutheran Church? Th National Lutheran Council last spring had a committe working on the problem. If we are not to be guilty o default, we must be planning and preparing as an en tire Church.

What are the plans? What are the preparations? Ther are men and women eager to participate in any suc work that our Church undertakes. We certainly shal not plead that we have no more of goods and money t share. We cannot rest in the thought that the govern ments are going to act. We should rather be shamed b the knowledge that the secular forces have led us i thought and action. Let us be about our Father's busi ness.

Missionaries for new World Conditions

By Jesse R. Wilson
Foreign Mission Conference of North America

NO ONE BUT A FOOL or a prophet would try now to make a blueprint of the post-war world. Not even a prophet would say that this world is going to be wholly new. But any of us can say that it is going to be different, although how different and wherein different we may only timorously forecast.

The white man's prestige in the Far East will be largely gone. Any lingering idea that western nations are Christian nations will probably also be gone, although throughout the world will be new evidences that many people in the West are Christian in thought and conduct.

Imperialistic control will be less acceptable and isolationism will seem less possible or desirable. Labor-saving devices will be more common and the productive capacity of the good earth under scientific agricultural methods will be more largely realized. No place will be far removed in time from any other place, and travel facilities will make for a great increase in the movements of people across the face of the earth.

Human Need Will Continue

In these and in many other ways, the world will be different. In many ways it will be the same. Isolationism will still seek to assert itself in many places. Greed, selfishness, and exploitation will manifest themselves. Human needs, both corporal and spiritual, will continue. For these needs, however, we shall still have the eternal God and the eternal Gospel, and there will still be people eager to know and do the will of God.

These things mean that there will still be missionaries and missions.

Missionaries are always the most important huma factor in the world mission of Christ. What kind will b needed in the post-war world? Let us not think that w shall either find or need a wholly new species. Man things that have marked missionaries at their best in th past must continue to characterize them in the future What Ann Judson said over one hundred years ago as t the kind of missionaries needed is just as true today a it was then. She wrote:

"In encouraging young men to come out as mission aries, do use the greatest caution. One wrong-headed conscientiously obstinate man would ruin us. Humble quiet, persevering men; men of sound, sterling talents of decent accomplishments, and some natural aptitud to acquire a language; men of an amiable, yielding tem per, willing to take the lowest place; to be the least o all, and the servants of all; men who enjoy much close religion—who live near God, and are willing to suffe all things for Christ's sake without being proud of it— these are the men we need."

What Is Needed in Missionary

Some new qualifications may be required for the nev days, but they should be such as to blend readily wit the best of the day that has passed. Without trying t classify traits as being either new or old, I should pu down the following as among the most important:

A vital, intelligent, growing Christian faith and ex perience.

A sound general education along broad, cultural lines with an intimate knowledge of the present world scene

Good health with ample reserves of physical energy and nervous stability, and a knowledge of how to keep well and strong, and a purpose to do so.

A life marked by the fruit of the Spirit—love, joy, peace, self-control, and all the rest.

A sense of mission in which one feels that above and underneath the appointment of mission board or other agency is a divine commissioning.

An at-homeness within the Church, knowing and loving its best traditions, creeds and practices, and rejoicing in its task as an agency under God to bring in His Kingdom.

A will to work, to spend and be spent, in service to God and fellowmen.

Some New Tasks in New Day

Another question often asked today is whether or not there will be distinctively new tasks for missionaries in the new day. My answer is that just as missionaries have tried to help meet the full round of human needs in the past, so they will try to do in the future. There will be some new approaches to old tasks and new attitudes growing out of the changed situation wherein on many fields the initiative will be in the hands of the leaders who have arisen from among the people themselves. There will be a re-emphasis that will amount to a new emphasis on some tasks; for example, in efforts to reduce illiteracy, in adult education, and in the production and distribution of Christian literature.

The period of relief and reconstruction will call for relatively larger funds and effort to meet the overwhelming needs growing out of the war, and in the doing of this work new methods, such as mobile relief and mobile medical units, will be employed. But the basic tasks from the giving of cups of cold water to the preaching of the Gospel will still be the order of the day for missionaries.

Newness in the missionary enterprise must come in an unprecedented pouring forth of life and treasure growing out of the two-fold recognition that hitherto the Church has never taken its missionary task seriously and that less than its best will not meet the situation. At the peak of the modern missionary effort, perhaps not more than from 28,000 to 30,000 Protestant missionaries were under appointment at any one time. Compare this to the millions of American men and women now in the armed services of America alone! Thousands of churches which have never given one single member to foreign missions are now sending one out of every twelve to fifteen of their members to serve as soldiers and sailors, and some of these will lay down life itself.

New Sense of Values Needed

Similarly in terms of money, Christians have given only pennies to missions in comparison with hundreds of dollars now going into the war effort. The "newness" we need in missions is a new sense of values and a new resolve to see to it that God no longer gets only what we ourselves or the government do not want.

A new sense of urgency must also characterize missions in the new day. Why should we take centuries to do what can be accomplished in decades? Every person in the new world will be on or very near some highway, skyway, or sea lane. He can be reached with the full message and full program of Christ and the Church in a very short time if only we who love God want to reach him.

Perhaps the thing above all others which should characterize missions and missionaries in the new day is a new and eager response to "O Zion haste, thy mission high fulfilling!"

VIEWING *the* BOOKS

HE CASE FOR CHRISTIANITY *by C. S. Lewis. The Macmillan Company. 56 pages. Price, $1.00.*

The author of the "Screwtape Letters" has given us another little book here that arrests the attention because it is rect and to the point and concerned with the heart of our ith. It is a series of brief radio addresses which are inded to help ordinary people understand what Christianity all about and how it is related to the needs of Mr. Average an-in-the-street, or a soldier in camp, or a plain seeker ter God. Because the author himself was for long years atheist and only in recent years became a believing Christan, he knows how the common pagan of today thinks, and e knows also the pathway to faith in Christ. The first section is devoted to our ideas of right and wrong and how ey conspire to make us seek divine help in solving the ismay and disease of sin. The second section tells of what hristians believe and how in Christ we have the only answer to our hunger for faith and salvation. It is a good book put in the hands of youth and any moderns who are uzzling about the value of our Christian religion. It would e a good book to send to a serviceman.

C. A. Nelson.

HE MEANING OF REPENTANCE *by William Douglas Chamberlain. Abingdon-Cokesbury Press. Price, $2.00.*

This book, by the professor of New Testament Exegesis in ouisville Presbyterian Seminary, exposes the weakness in he popular views of repentance. The author contends that, ecause of wrong translations of the Greek and Hebrew words for "repent," the understanding of repentance is very nadequate within the Church. He writes with a vigor and onviction that gives the reader an urge to do some real tudying of his Bible on this subject. In the final chapter, "The Meaning of These Things for Preaching," he has a provocative word for the ministry. But the book is stimulative nd rewarding throughout. D. N.

HE CHIANGS OF CHINA *by Elmer T. Clark. Abingdon-Cokesbury, Nashville, Tenn. 123 pp. Price, $1.00.*

The amazing part that three women are playing in he spiritual, economic, and political revival of China is becoming well known. They are the three Soong sisters—Eiling, Chingling, and Mayling. One became the wife of Sun Yet-sen, the George Washington of China; another the wife of H. H. Kung, the financial wizard of that country, and the third became the helpmeet of the famous Generalissimo and President of China, Chiang Kai-shek.

But it all goes back to the conversion of Charles Jones Soong, a runaway Chinese boy in America, and his subsequent education by American Methodists. While this volume is written in popular style and is not as comprehensive as other works on the Soong sisters, it is very enlightening, revealing, as it does, the significant role played by these three women in the birth of a new nation.

E.E.R.

WHEN CHRIST CONTROLS *by John M. Versteeg. Abingdon-Cokesbury Press. Price, $1.50.*

Often we are asked to recommend a good book on stewardship for church members in general. Here is one you can not help enjoying, one that will give you the information you need. Its style is fresh and vigorous, its language popular and expressive, and its illustrations concrete and convincing. And it is not a book just about you and your money. It is about you and your life—bringing all of life under the control of Christ. The author is a leader in the field of stewardship and church economics. Note some of the intriguing chapter titles: First Aid to God; When Christ Controls; When Jacob Saw the Wagons; Economic Evangelism; He Talked As He Walked. D. N.

LAND OF SUSPENSE *by Eivind Berggrav. Augsburg Publishing House. Price, $1.50.*

This book, by the bishop of Oslo, Norway, Nazi prisoner because of his bold stand for religious freedom, is not about the recent events in Norway. It is, however, a very interesting book about Norway and its people, particularly those of the northern part of the country, which includes Lapps and Finns. It is based on personal experiences and lively impressions from visitations as bishop in those parts, and it helps one to understand somewhat the mind and character and interests of the heroic author. D. N.

A PREACHER LOOKS AT WAR *by Daniel A. Poling. The Macmillan Company. Price, $1.25.*

The editor of the *Christian Herald* states his own attitude as a Christian toward war in a forthright manner, and his statement gives stable form to the thoughts of many who share his convictions but are less able to put them into words. It is a farseeing contribution to constructive post-war planning. The Christian pacifist is given fair and sympathetic treatment, so also the conscientious objector, but the convictions expressed are those that motivate the Christian participant in war in his decisions and acts. The book will help to clarify our thinking on various points of grave present concern. D. N.

FOUR FREEDOMS AND GOD *by Edwin McNeill Poteat. Harper and Brothers. Price $1.50.*

The Four Freedoms have been set forth as the aims of the United Nations. Many, even among our leaders, have a superficial and quite selfish understanding of what they imply. The danger is that they will come to be only an empty slogan. The author rightly contends that, to have any real meaning, these freedoms must be spiritually understood and undergirded. While his emphasis is not always as evangelical as we could wish, he nevertheless considers the matter soberly in the light of God's truth, and the reader is helped to think more deeply and profitably about the problems of the post-war world. D. N.

JOHANN SEBASTIAN BACH *by Laurence N. Field. Augsburg Publishing House, Minneapolis, 1943. 166 pages. Illustrated. Price, $1.50.*

Here is a book which every Christian who is able to appreciate music should read, if he has not already had the privilege of enjoying a good biography of the world's master musician. It is a beautiful book in appearance, almost devotional in contents, arranged so as to be easily read (short chapters, well grouped) and modest in price.

The author justly accuses the Lutheran Church of having done little more than render empty praise to Bach. It has all too often spoken of him with flowery phrases, but at the same time ignored him. A quotation from C. H. H. Parry, to wit: "Bach's musical constitution being the purest and noblest and most full of human feeling and emotion ever possessed by a composer, the art of music is more indebted to him than to any other composer who ever lived, especially for the extension of the art of expression" is found on one page, and opposite it the author makes this astonishing statement: "One searches in vain for the name of Johann Sebastian Bach in our hymnbooks." The Augustana Hymnal, for instance, has one of Bach's chorales among its 670 tunes. Some other Lutheran hymnbooks have none. The statement, therefore, is probably so nearly true that it serves a good purpose to have put it into print. The author rightly concludes that "if we are ready to admit that he (Bach) soars so tremendously high that our plodding musical minds are unable to follow him, then it is time to set to work re-elevating our taste. For the Lutheran Church likes to claim the highest development and ideals of them all, in its mighty chorales and church music."

The main purpose of this biography is to call attention to Bach, not so much as a musical genius, but as a Christian and church member,—sides of his character which have been almost entirely neglected in the more notable biographies. Bach "lived a quiet and orderly life. He loved his art, his home, and his God. His life was not filled with the action and the escapades that make exciting narrative. Yet Bach's was an intensely interesting personality; his life history is a story full of action and replete with human interest."

There are still in existence 1,110 instrumental and 1,936 vocal or choral numbers from his hand, which seems almost unbelievable. No one knows how many of his manuscripts have been lost. The first copy of the Saint Matthew Passion, for instance, that Mendelssohn saw, was a fragment from a bundle that his teacher, Zelter, had rescued from a cheese monger, who was using them as wrapping-paper. From all that he wrote, Bach probably realized less than collectors now pay when a single new manuscript of his is discovered. So little did His own generation understand or appreciate the great and godly genius who had dwelt among them that he could leave almost nothing but his manuscripts to his family at his death, and his widow had to end her days in the poor-house. This was the reward of the man who had been "the supreme musical genius of all times, and one of the most extraordinary creators and craftsmen in the history of all art." It is time the world begins to appreciate him a little better.

I. O. Nothstein.

CHANGING EMPHASES IN AMERICAN PREACHING *by Ernest Trice Thompson. Westminster Press. 234 pp. Price, $2.00.*

For the Stone Lectures at Princeton Theological Seminary in 1943 Dr. Thompson, professor of church history at Union Seminary, Richmond, Va., was invited. His lectures, on five great men of the American pulpit, have been expanded into this volume.

The five men he chooses, Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden, and Walter Rauschenbusch, while by no means presenting a complete picture of American preaching, do represent a variety of theological emphasis. The only out-and-out orthodox one was Moody; the others were all liberals. Their lives overlapped, all five being born in the sixty years from 1802 to 1861. Bushnell was the advocate of religious education as over against emotional conversion; Moody was his life long a revivalist. Beecher and Gladden both were rebels against "old school" theology, both openly espoused the evolution theory which appeared in their lifetime, while Moody apparently did not even let it bother him. Of the five, perhaps Gladden and Rauschenbusch were the nearest alike in viewpoint, Gladden as the pathfinder and Rauschenbusch as the literary prophet of the Social Gospel.

Dr. Thompson has produced a very readable book. While he presents the views of each of the five ministers fairly and objectively, he does not idealize any of them. Where subsequent history has shown their theology to have been too naive or optimistic, he does not hesitate to say so. If you want to know what some important religious people were thinking and saying from 1820 to 1920, this book will open the door.

J. A. Dell.

VICTORY THROUGH CHRIST *by Walter A. Maier. Concordia Publishing House. 411 pp. Price, $1.50.*

Twenty-eight sermons of the tenth anniversary year of the Lutheran Hour. In the six months' period during which these sermons were preached, 250,000 letters came in from listeners to the program. No preacher in the world's history has ever reached a like audience. We rejoice that a Lutheran group has had the courage, foresight, and persistence to build up this foremost Gospel program on the air, and we pray that the blessing of God may continue to rest upon it. As to the sermons, it is hardly necessary any longer to tell anyone what they are like. Some of the themes in this volume: America, Don't Be Ashamed of Jesus; Why Must We Suffer? Tears Over America; Look to the Cross. An eighteen-page Foreword gives some of the interesting letters from listeners all over the world.

J. A. Dell.

HOW DO WE KNOW GOD? *by Richard Kroner. Harper and Brothers. 132 pp. Price, $1.75.*

Dr. Richard Kroner was formerly professor of philosophy in the University of Berlin. Presumably he had to flee to America from the autocracy of the Austrian paperhanger. He (Dr. Kroner, of course!) is now lecturer at the Union Theological Seminary in New York.

The book consists of five lectures delivered by Dr. Kroner during the winter 1941-1942. These are entitled: I. Faith vs. Knowledge and Knowledge vs. Faith; II. Experience and Experiment in Theology; III. Religious and Philosophical Knowledge of God; IV. Doubt and Certainty in the Knowledge of God; V. The Historical Character of the Knowledge of God.

We cannot know God objectively, says Dr. Kroner, as we know material things. The so-called scientific method is useless in acquiring knowledge of God. Our relationship to God cannot be impartial and impersonal, if we really want to know Him. Instead, it must be personal, intimate, sympathetic, actually a bias in His favor. This is necessarily so, because God is not an impersonal Power or merely pure Being or a supreme Concept; God is a Person. And we all understand that, in order to know a fellow human, we must associate with him, become his friend. If we look upon him as a living statue or a chemical formula, we certainly cannot claim to truly comprehend him. It is thus also with God. We do not learn to know God through some sort of laboratory experimentation or some deep, metaphysical mental exercise. Only through love can we know God, who is love.

The treatise is clear, concise and to the point. Dr. Kroner does not lead us along any philosophical or theological by-paths. His question is: "How Do We Know God?" And he proceeds to answer that one question from a practical as well as a philosophical and theological viewpoint. This book should be in every thinking Christian's library.

J. H. Olson.

HE PRIMACY OF FAITH *by Richard Kroner. The Macmillan Company. 222 pp. Price, $2.50.*

The famed Gifford lectures always attract attention for eir noteworthy philosophical treatises. This book is anher addition to that lecture foundation that has been a strum for such brilliant minds as William James, John ewey, and Reinold Niebuhr.

After a detailed examination and criticism of Kant's atmpt to bring reason and religion together, Dr. Kroner roceeds to set up imagination in the place of reason as the ysterious power by which religious truth is grasped. It is hrough imagination that faith functions.

Unlike the famous lectures of James and Dewey, there is othing about these lectures indicating that they will cause uch of a revolution in man's thinking.

E. C. Munson.

PORTRAIT OF JESUS *by Sherwood Eddy. Harper and Brothers. 231 pages. Price, $2.00.*

"A Twentieth Century Interpretation of Christ," is the subtle given to this excellent volume. Dr. Eddy has put into a life-time of study of Scriptures. It serves as an orientaion in the whole field of New Testament scholarship and is very helpful and trustworthy guide to an understanding of he meaning of the Jesus of history for the life of faith. It an be recommended as a book that ought to be read and tudied by Bible class teachers. It can be of immense help o lay people as well as students. With all its treatment of he records and the historical materials, the book is nevertheless concerned most with our acceptance of Christ by aith for what He can do for us and our world. The real uestion at issue in the Scriptures is the old question of Pilate: "What then shall I do with Jesus?" Eddy is sure that ve must do something about Him. It will be either to crucify or crown Him. Actually the whole book is a glowing personal testimony by a great Christian concerning the relevance of the Christ to our daily needs. After seventy-two years of a rich cosmopolitan life, Dr. Eddy makes his affirmaion of faith that Christ alone can satisfy our needs.

The Bible student will find exceedingly helpful the chapters of the appendices on "The Four Gospels as Historic Documents," "The Historical Backgrounds of the Life of Jesus," and "The Chronological Table" of the Master's life.

C. A. Nelson.

SOME TO BE PASTORS *by Peter H. Pleune. Abingdon-Cokesbury Press, 191 pp. Price, $1.50.*

This is a book on Pastoral Theology by a teacher of the subject in the Louisville Presbyterian Seminary. And yet it is not a formal treatise on the subject, but rather a collection of essays on various phases of the pastor's work, something like Charles E. Jefferson's *Quiet Hints to Growing Preachers.* Some of the chapters are: An Understanding Heart; Ringing Doorbells; Pastoral Psychiatry; To Join This Man and This Woman; When Death Comes; Ministering to Children. There are sixteen chapters in all, averaging about eleven pages to the chapter.

The book is interestingly written, easily read, and well worth while. Here is a sample:

"The professor, upon learning that Dr. Ogden was a minister, asked him for a Bible that he might read the Old Testament. In three days' time he brought the Bible back, and, turning to several different passages in the Book, said, 'Did you notice this little absurdity?' Ignoring the great laws of Moses, the sociology of the Prophets, the poetry and sublimity of the Psalms, all he could say was, 'Did you notice this little absurdity?' Dr. Ogden's humor saved him from concern and even annoyance as, looking at the man, he amusingly imagined God putting His finger down on the bald head of the professor, and, using his own words, 'Did you notice this little absurdity'?"

J. A. Dell.

THE EARLIEST GOSPEL *by Frederick C. Grant. Abingdon-Cokesbury Press. 270 pp. Price, $2.50.*

This book on the Gospel of Mark is a fine example of textual criticism gone to seed The author, with all his fine scholarship, calls to mind the definition of an expert as "one who knows more and more about less and less." He uses the form-criticism method (which, he explains, is a misnomer; it should have been called tradition criticism). That is, he searches behind the written Word for the oral tradition which presumably circulated among Christians of the first generation before anything was committed to writing. Like a member of a salvage corps digging frantically in a heap of ruins after a bomb explosion, he throws debris far and wide, to come up at the end with a few pitiful mangled remains—the original tradition! This verse was undoubtedly a "gloss", that section was an editorial introduction, another was borrowed from somewhere else and interpolated here, another was pure fiction concocted in support of some theological theory, and so on. What is left is hardly worth bothering about.

If you read this book and accept its conclusions, you will lose your faith in miracles, in inspiration, in Christ the eternal Son. Mark, according to the author, was probably a minor clerk in Rome with a theological axe to grind, the first of the "theologians" to send the Church off on a tangent from what should have been its natural development. To this day the Church has not recovered from this tangential tendency. "One result of the process—which certainly Mark would not have encouraged though his work started the development in that direction—is the sentimental, saccharine, sickly-sweet Jesuolatry that has . . . . beclouded the whole theological sky of certain areas of Christianity" (p. 258).

I cannot recommend the book except to students strong in the faith who wish to examine the methods of form-criticism.

J. A. Dell.

NEW CHAIN REFERENCE BIBLE *edited by F. C. Thompson. B. B. Kirkbride Bible Co., Indianapolis, Ind. Price varies with binding.*

Here is one of the most helpful Bibles we have ever seen. It is said that Dr. Thompson and his devoted wife labored more than forty years in producing this monumental work, and we can readily believe the statement. In this work the Bible has been analyzed by book, by chapter, and by verse. It contains seven main departments of Bible helps: first, a Text Cyclopedia, in which correlated Scripture passages are printed in full under 2,467 topics and subtopics; second, Bible Readings for private devotions and public services; third, Outline Studies of the Bible, with analyses of the books; fourth, Studies of Prominent Bible Characters; fifth, Bible Harmonies; sixth, a Concordance, and seventh, a colored Bible Atlas.

Practically every important Scripture verse has been analyzed into topics, which are printed on the margin opposite the Bible text. These form a chain running through the entire Bible, and are finally summarized and printed in full in the department known as the Text Cyclopedia. These

topics, with their subdivisions, offer many valuable suggestions for sermon outlines, besides bringing together all the important Scripture passages bearing on a given subject. Besides being helpful to pastors, this Bible should also prove invaluable to Sunday school teachers and all others who desire to make a thorough and systematic study of the Word of God. E. A.

MARTIN LUTHER: GOD'S MAN OF DESTINY *by Basil Miller. Zondervan, Grand Rapids, 1943. 149 pp. Price, $1.00.*

This popular biography of the great Reformer can be justly recommended to readers young and old. The author has written biographies of many notable men: George Muller, Charles G. Finney, David Livingstone, John Wesley, etc., and he seems to be able to give an unbiased picture of each individual whose story he tells. Dr. Theodore Graebner, who has written an introduction for the volume, calls it "timely and well-written," written with "enthusiasm" and in "readable English," and "true to history."

Among the concluding sentences in the book are found the following: "Luther marches today in the churches of Protestantism as truly as though he were alive." "His image was cast upon the current of the ages and as time flows on the mark of this man will be seen there, reflecting the image of Christ who died that Luther through faith might live."

I. O. Nothstein.

EDIFYING DISCOURSES *by Søren Kierkegaard. Translated from the Danish by David F. Swenson and Lillian M. Swenson. Published by Augsburg Publishing House, Minneapolis. 1943. 123 pp. Price $1.50.*

The first of these discourses, now published in English for the first time, were issued just a hundred years ago by the man who is recognized today as Denmark's greatest philosophical and literary genius These sermons, or discourses, were never delivered in a pulpit, for their author, though a university graduate in theology was never ordained and never served as a pastor. However, he had the zeal of a preacher, and his goal was to rediscover and "to re-establish as far as possible the Christianity of the New Testament in Christendom." His efforts are a part of the general revival of religious vitality in the first part of the 19th century, but they were directed, perhaps unconsciously, to the learned men and women of his time. The "discourses" are "edifying" only to those who can understand his language, which is the language of philosophy and His teachings are often expressed in paradoxes such as: "The past is completed: the present is not; only the future is, which yet is not." He often employs a brilliant humor and a biting irony, so that the ordinary reader, like Socrates' hearers, is never quite sure whether he is serious or laughing behind his hand. Nevertheless, even the ordinary reader will find rich nuggets of thought among the obscure statements which seem to him to make up the bulk of the discourses. The present volume, the first of four to be published, contains five sermons, entitled The Expectation of Faith; Every Good and Every Perfect Gift Is from Above; Love Shall Cover a Multitude of Sins; Love Shall Cover a Multitude of Sins (the same theme as in the former discourse, with a new text); Strengthened in the Inner Man.

Mrs. Swenson and the publishers are to be congratulated in making this stimulating material, hitherto accessible only to foreign scholars, the common property of English speaking scholars and seekers after "the Idea for which *one can live and die.*" I. O. Nothstein.

The Reader's Viewpoint

FURNISHING OUR SHARE OF CHAPLAINS

Dear Dr. Ryden:

In the December issue of the LUTHERAN OUTLOOK two articles were published relating to the chaplaincy situation in the Army. I believe these articles are a bit misleading. They create the impression that Lutheran pastors have been slow to volunteer for this service and that as a result there is a serious shortage of Lutheran chaplains in the Army.

The Army appoints chaplains on a quota basis. Each denomination, Catholic, Lutheran, Presbyterian, Methodists, etc., is asked to supply a certain quota based on the numerical strength of the denomination. Most of the time the Lutheran quota has been filled, and at no time have we been very much behind schedule. On December 10, 1943, the bodies included in the National Lutheran Council were within fifteen of their quota. The Missouri Synod quota on the same day was filled. As the Army is increased, additional quotas for all denominations no doubt will be given.

I am not aware that the Army will supply the shortage in the quota of one group by taking a greater number from some other. I seriously question the justice or wisdom of depleting the ranks of the Lutheran pastors to supply the deficiency of some other group or groups. I have a son in the Army. I hope that wherever he is sent, there will be a chaplain, a Lutheran chaplain if possible, but in any event, a chaplain. But I am not willing that our Lutheran Church shall be weakened at home because some denominations are doing less than their duty in the matter of supplying chaplains for the Army.

The writer of the letter in "The Reader's Viewpoint" states that the Catholics are "ordering their young men into the service." Every Lutheran chaplain in the Army or in the Navy is a volunteer. As new quotas are given, I am confident that a sufficient number of our pastors will offer themselves for this service. It will not be necessary to order them into the service.

May God bless all chaplains of the Army and the Navy, whatever their denominations may be. May He strengthen them mightily and make their ministry vital and effective. May He hold His protecting hand over them.

Sincerely,

Chicago. Martin Anderson.

We are grateful to Dr. Anderson for the above enlightening letter. The erroneous impression left by the two articles in the December *Outlook* was corrected in the January issue. All Lutherans are proud of the chaplaincy record of our Church in this war.—The Editor.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

Evangelism Extended

THE Board of American Missions, brought into existence at the 1942 Mendota Convention, has proposed an expanded program of Evangelism, threefold in character:

a. Personal or Individual Evangelism will aim to train individual members to become personal witnesses for Christ in word and deed.

b. Community Evangelism will encourage the taking out into the community the Christian influence with its counsel and personal guidance that serious community problems may be helped.

c. Evangelism among the socially impaired shall include every thing usually understood as Christian charity in its widest sense.

Certainly a "Crusade for Christ" that will encourage "Everyone" to be the "Evangel" will do much in extending the program of evangelism with special emphasis on Social Missions during 1944. All to the glory of Him who came to minister among us.

Post-war Mission Planning

The world's leading authority on Moslem missions, Samuel M. Zwemer, of New York City, was the leading speaker at the thirteenth annual Men's Missionary Conference of the Ohio District, held at Capital University February 1 and 2.

The program included a Bible conference hour at each session by Professor Theodore S. Liefeld of Capital Seminary (see December Outlook); planning for Post-war Foreign Missions by Ex. Sec. Taeuber; American Missions by Ex. Sec. Ed. Meuser; and Post-war Personal Soul Winning by Pastor George Schultz of Trinity Lutheran, Columbus. The opening devotions were conducted by Pastor Philip E. Auer of Peace Church, Galion, Ohio.

"Youth Handbook"

The new, 130-page loose leaf notebook that just came off the press this past month has been received by pastors, leaders of youth, and the young people of the Church themselves with great appreciation.

The contents of this welcome Youth Helper includes everything that any one interested in the Youth, or Luther Leagues, of the Church might need to know for greater service: A model constitution for local, federation and district leagues; How to organize a local league with a history of the Luther League; Sections on Pocket Testament movement, Service Project, Bible Camps, Choral Union, Reading Program, Good Faith Offering, Special services, Drama, Recreation, "The Little Red Book" (a series of monthly plans to fit the Leader topics for the year), directory personnel, and a Luther League Leader, the official study magazine.

Women of the Church

Mrs. G. C. Gast, wife of Dr. G. C. Gast, news editor of the Lutheran Standard, steps out of the presidency of the Ohio District of the Women's Missionary Federation, which office she has held since 1931 when the Federation was reorganized, into the First Vice Presidency of the Women's Missionary Federation, of which Dr. Katherine Lehman is president.

The task of extending the boundaries of the Women's Missionary Federation (W.M.F.) is known as Extension work and assigned to the vice presidents. The Atlantic, Central Kansas, Eastern, Illinois, S. Indiana, Kansas City, Minnesota, Nebraska, Ohio and Wisconsin Districts are looked after by First Vice President Mrs. G. C. Gast; while the California, Canada, Dakota, Iowa, Michigan, North Pacific, Rocky Mountain, Spokane, and Texas Districts are in the care of Vice President Mrs. E. G. Fritchel of Greeley, Colo.

In the change just effected, Mrs. Henry F. Schuh, the wife of Dr. Henry F. Schuh, director of stewardship and finance, assumes the presidency of the Ohio District of the W.M.F.

First "On the Air"

Old historic Christ Lutheran church, opposite the campus at Capital University, is the first Lutheran church of Columbus, the headquarters of the synod, to go on the air regularly on Sunday morning for worship service.

A half hour broadcast from Station WCOL will be carried for the next two years, beginning the middle of February. Pastor Otto Ebert, student pastor, believes that those unable to attend worship services in their own churches will welcome this broadcast of the "Church on the Air from Christ Lutheran." Professor E. E. Snyder, director of the Chapel Choir, is director of music at Christ Church. Many of the students assist in the church choir, and will lend their talents and help in ministering to the listeners. May God bless their ministry in and through Christ Lutheran.

Norwegian Lutheran

By L. M. Stavig

Doctor S. O. Sigmond

IN THE DEATH of Dr. S. O. Sigmond on January 13, the N.L.C.A. loses one of its very interesting and picturesque personalities. Dr. Sigmond served for more than thirty years as pastor of Trinity Lutheran Church in Brooklyn. In this congested city area his leadership produced a congregation distinguished for its versatility, deep piety and effective service. Although a portion of the membership of the church maintained very close ties with Norway, this congregation effectively bridged the gap between Norwegian and English work.

Dr. Sigmond contributed richly in varied fields. He was a member of the committee that produced the Concordia Hymnary which has become popular in the Church. He maintained close connection with the leaders of the Church in Norway. Vitally interested in joint projects of various kinds, he provided leadership in the world Sunday school movement and enthusiastically supported all movements toward greater church unity.

Seminary Convocation

Pastors of the N.L.C.A. gathered in large numbers at the Luther Theological Seminary in St. Paul January 25-28 for the annual mid-winter convocation. Increasingly large numbers of pastors of all sections of the country are taking time during the heart of the winter for this period of refreshing at the seminary.

Dr. O. H. Pannkoke of Wittenberg College, Springfield, Ohio, delivered a series of lectures on "The Word." Another outstanding guest speaker was Dr. Otto Piper, the German theologian, who is now at Princeton Theological Seminary. Dr. Piper spoke each day on the theme, "Contemporary Trends in Theology." A practical hour was conducted each day, leading into a two-hour afternoon discussion period. During these hours Dr. L. A. Pierson, president of the South Dakota district; Dr. C. M. Granskou, president of St. Olaf College; Dr. J. H. Kolb of the faculty of the University of Wisconsin, and the Rev. Alvin Rogness, Mason City, Iowa, spoke respectively on "The Church on the Prairies and Our Responsibility There," "The Church and Its Post War Problems," "The

Rural Church Faces Tomorrow," and "Our Sermons."

Evening sessions were devoted to communion services, a Luther League leaders' meeting, and pastoral sermon.

Student Action

The faculty and student body of St. Olaf College at Northfield, Minnesota, have forwarded resolutions to the President of the United States and to the Norwegian Ambassador to the United States in connection with the arrest of teachers and students of the University of Oslo by the Nazi government.

The resolution was adopted at the chapel exercises of the college as follows:

"That the faculty and students of St. Olaf College join with the students of Sweden, Denmark, Iceland, Great Britain, the United States of America, and other countries in protesting this latest Nazi atrocity in Norway.

"That we go on record as expressing our sincere sympathy for the arrested teachers and students of the University of Oslo and our profound admiration and gratitude for the stand that they have taken in their never-ending fight against nazification.

"That copies of this resolution be sent to the President of the United States of America and to the Norwegian Ambassador to the United States."

Navy Chaplains and Missions

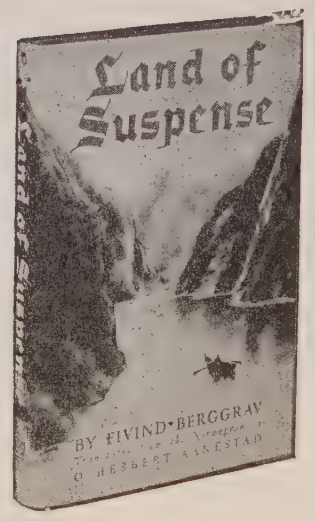
A significant and gripping statement has come to the Church of this country from one of the young navy chaplains on service in the South Pacific. He is Erling R. Jacobsen who rendered excellent service before induction as pastor of the University Lutheran Church, Missoula, Montana. Published in the official press of the N.L.C.A., his statement includes the following significant paragraphs:

"Others, too, have been similarly influenced and have become genuinely mission-minded, men who had previously been lukewarm on the subject of missions. There was the naval lieutenant, for instance, who said to me, 'I am going to start using the other half of my weekly church envelope now.' There was the chaplain who invited the resident missionary, a bishop of the Church of England, to bring the message one Sunday morning. He told his story and made no appeal for funds; he merely asked for the prayers of the men. The chaplain, however, announced that on the following Sunday he would place a box at the door to receive an offering for missions. It was received. This congregation, not a large one—perhaps a hundred or more service men—offered $187 that day. There were twenty-dollar bills in that box. These men, you see, had observed the results of missionary work. In our midweek prayer and discussion group I asked whether this duty overseas had awakened foreign mission interest in the men. Everyone present agreed that it had. Two of the men went even further: they had begun seriously to consider offering themselves as missionaries when the war is over.

" 'What has Christ brought to you?' I have asked the natives. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce visaged, old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. 'Light!' was his answer.

"Timon put his hand on the shoulder of the boy standing next to him and answered, 'If it hadn't been for Christ, I would be fighting him instead of loving him.' Jason had a good answer too, 'Before, we said bad words, we fell to women, we stole; but now we know our mouth belongs to God, and our bodies they are temples of the living God.' Sixteen-year-old Raymond, who was thinking of marriage, put it this way: 'Those who love Jesus don't pick their wives the way others do. They ask God to help pick right Mary.' (All women are Mary to them.)

"It is difficult to single out any one experience in my contacts with native Christians that has impressed me most. Timon's prayer was unforgettable. Two Christian men from the Base went with me that night. I asked Timon, the native evangelist, to open the meeting with prayer. 'Lord, heavenly Father,' he prayed in his broken Pidgin-English, 'bless the three brethren who are with



Land of Suspense

VISITATION GLIMPSES OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by

O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

Augsburg Publishing House MINNEAPOLIS 15 MINN.

his evening. Though they have dif- nt bodies, yet they are our broth- for we all have one blood in ist.'

My first service for the natives was of the memorable experiences of life. Silas, a teacher and evangel- an intelligent, benign, and soft- ken man of about thirty-five years, he to my tent, and asked me to con- t a service for his boys that eve- g. We decided to hold the meeting native building which had neither niture nor floor.

It had been raining all week, and area surrounding the native hut s a veritable sea of mud, ankle deep, the floor of the hut only a little so. It is difficult to describe what nought and felt when I looked out oss that muddy morass and saw the ives coming. They walked in a gle file, Silas in the lead with his le, songbook, and notebook under arm, his face wreathed in smiles. ntily clad, bareheaded and bare- ted, they sloshed along, indifferent the mud and the rain. Here was a ole congregation of natives, only or two generations removed from nibalism, coming to hear the gospel which I was to be privileged to be herald that evening. It is hard to whether the responsibility or the vilege gripped me more. It was a rious privilege and a rare experi- e to hear them sing their hymns, autifully and in harmony; to bring message—and they were such eager eners—and then to have the meet- g close with a prayer by one of the tives, a moving prayer for the chap- ns, for the success of our arms, and iefly for the Kingdom of God roughout the world."

Seminary Building Plans

Announcement has been made by the ilding committee of Luther Theol- ical Seminary of the selection of the chitectural firm, Lang and Rangland, architects for the new library, class- om and administration building. It now several years since the Church cided to improve the facilities of the minary by the addition of a new uilding. Provision was made from the entennial fund for $200,000 to be used r the construction of this building. ne money has been raised and is be- g held in anticipation of construction begin as soon as the war emergency ermits.

Choir Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.

Augustana Synod

By Arthur O. Arnold

New Stewardship Alignment

DR. P. O. BERSELL, president of the Augustana Synod, has recently announced the appointment of Pastor Thorsten A. Gustafson as director of stewardship, a new office created for the purpose of increasing and improving the stewardship emphasis in the Synod. Mr. Otto Leonardson has accepted the call issued by the Finance Committee to become director of finance. The change involves a separation of duties formerly performed by Mr. Leonardson, and the addition of new work in the stewardship program.

The objective of the new director's work "shall be to set the spiritual background for giving to the local congregation and the Church at large, according to the following three-point program:

1) To develop love for, disseminate knowledge of, and stimulate interest in, the long-range program of the Church.

2) To foster and stimulate support of the immediate financial needs of the Church.

3) To develop an understanding of the duties and privileges of total Christian stewardship of life, resulting in consecration of time, talents, and means to the advancement of the Kingdom of Christ on earth."

Pastor Gustafson has been pastor of the Emanuel Lutheran Church, Manchester, Connecticut, since 1939. He was active in community affairs, has been a member of the Board of Trustees of Upsala College, and has been prominent in New England Conference activities.

King Gustav V Professorship

Upsala College of East Orange, New Jersey, is conducting an ingathering for a King Gustav V Professorship in Swedish Language and Literature. The goal has been set for $100,000, with receipts already totaling over $70,000. Through the efforts of the late Dr. S. G. Hagglund, His Majesty, King Gustav V gave his name to the undertaking. Contributions have been received from all parts of the world.

Visits Augustana Campus

The Rev. Carl Erik Wenngren, in the United States to visit German Prisoner of-war camps, recently visited Augustana College in Rock Island, Illinois, and addressed the students at chapel exercises. He was brought to the United States by the Commission on Aliens and Prisoners-of-War, jointly constituted by the Federal Council of Churches and the Home Mission Council, with the cooperation of the Foreign Missions Conference and the International Red Cross. In his address to the student body, the Rev. Wenngren declared that the war "is helping to unite all Christians, regardless of nationalities."

And So Forth

The Rev. A. L. Langhoff, formerly pastor of the Grace Lutheran Church in Spokane, Washington, has begun his work as regional director of home missions of the California Area. . . . The Augustana Seminary faculty and students took up a special offering for the purpose of sending Christmas gifts to Augustana Synod men who are in civilian public service camps as conscientious objectors. Twelve men of the Synod are known to be in these camps. . . . The Rev. Ray Cunningham is now on his way to Tanganyika Territory, East Africa, to give emergency service to the former German mission fields now under Augustana supervision. Pastor Cunningham was formerly missionary to India, and has recently been on a furlough in the United States. . . . Dr. O. A. Winfield is serving as acting president at Gustavus Adolphus College, St. Peter, Minnesota, during the vacancy caused by the resignation of Dr. Walter Lunden.

Directory of Schools
of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

DANA COLLEGE
and
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
L. SIERSBECK, College President.
J. P. NIELSEN, Seminary President.

Lutheran Free Church

By H, C. Caspersen

Prof. Melby Gone

AUGSBURG COLLEGE and Seminary sustained a keenly felt loss in the recent sudden demise of one of its teachers, Prof. J. S. Melby. He had been ailing for some time but no one, not even himself, suspected anything very serious.

He found it necessary to take a rest at the Deaconess Hospital, Minneapolis, and while there it was discovered that an operation was needed. It was attempted but nothing could be done. A cancer had so far developed that his life could not be saved. He passed a week in severe pain and died Sunday morning, January 23, at the age of 56 years.

Prof. John Sigurd Melby was born near Stoughton, Wis., February 20, 1887. His academic education was received at Augsburg College and Seminary from 1907 to 1914. He went into teaching and also served congregations without taking permanent pastorates.

In the course of eight summers he attended the summer courses at the universities of Wisconsin, Washington, and Minnesota, and also spent over a year at the Biblical Seminary, New York City.

He came to Augsburg in 1920 and taught there, chiefly in the college, but he lectured also in the seminary until a few weeks before his death. He was a long time coach of athletics and dean of men. His forte was Bible teaching; his exposition was clear and edifying, both in class and in preaching.

From 1934 he also edited the Lutheran Messenger.

The funeral services at the Trinity Church, Tuesday, January 25, was attended by an audience that nearly filled the large auditorium. Pastor Olson preached the sermon; Dr. Bernhard Christensen spoke on behalf of the Augsburg faculties, and Pastor Sverre Torgerson, secretary of the LFC, in the absence of President T. O. Burntvedt, spoke on behalf of the Lutheran Free Church. There were floral contributions and a number of memorial wreaths in the form of gifts to different institutions.

His body was brought to Madison, Wis., to be interred in the family lot.

Prof. Melby was married to Miss Nina Rose Quinn of New York in 1923. She died in 1925.

Preacher and Writer Dies

Another death among pastors occurred when Pastor H. J. Villesvik, Seattle, Wash., passed away on January 7, and was buried from Our Savior's Lutheran Church in that city on Jan. 10. He had reached the age of 77 years.

Hans Johannessen Villesvik was born at Eivindvik, Sogn, Norway, July 2, 1864. After having frequented several institutions of learning in his native land he came to America in 1888, and almost immediately entered Augsburg Seminary, from which he was graduated as candidate of theology in 1891.

After his ordination he served a number of charges in the middle west and Canada, serving there as home mission superintendent for two years. He also traveled a great deal in different capacities, such as financial secretary for institutions of various kinds. Most of his time was spent on home mission fields.

Pastor Villesvik was a prolific writer, mostly of articles in many newspapers; he also published some books of Biblical or church historical content, in the Norwegian language. He wrote a booklet on "Baptism, Its Importance to the Christian Church" in English. He wrote a series of meditations on the epistles of James and John, in Norwegian. He was a fluent speaker and preacher, a lecturer above the average. He was well read and much at home in history, especially Norwegian and general history. He was married to Miss Laura Storm in 1893. She preceded him in death a few years ago. Their children live on the west coast.

An Historical Reference

The year 1943 was of special significance to Lutherans of Norwegian ancestry in this country, it being the one hundredth anniversary of organized church activity. The beginning of modern Norwegian immigration is usually dated from 1825, the year the "Restaurationen" arrived at New York from Stavanger, Norway.

Preaching began almost at once and continued through the 1830s, but without formal organization. In the year 1843 the first pastors were ordained upon call from organized congregations. It is well known, however, that Norwegians settled in America long before that, even as early as the beginning of the seventeenth century (see Dr. J. O. Evjen's *Scandinavian Immigration in New York).*

The centennial of 1943, therefore, belongs to all Lutherans of Norwegian ancestry. It would seem that a word of explanation might be in order. From the widely announced centennial celebrations one may easily get the impression that this concerns only one church body. To point to one instance, the *Augustana Quarterly* for January this year contains an article by a member of the theological faculty of Augustana Seminary on "The Centennial of the Norwegian Lutheran Church." This article gives a description of the synods that now are joined in the Norwegian Lutheran Church with the exception of one—the Norwegian-Danish Conference. This church body, Augsburg Seminary, and the leaders in the Conference are not mentioned in the descriptions. Most of their leaders in the Norwegian Synod are named, but the names of Professors Sven Oftedal, Georg Sverdrup, and Augsburg Seminary are entirely left out. The only reference to the Conference is found in this sentence:

> "This body (the United Norwegian Lutheran Church) constituted a merger of the Anti-Missourians, headed by Schmidt and Rasmussen, the Norwegian Augustana Synod, and the Norwegian-Danish Conference (formed in 1870). The Hauge Synod did not join, and part of the Conference broke away in 1897 to form the Norwegian Lutheran Free Church, due to a controversy about Augsburg Seminary. The lines converge. Prejudices die down; viewpoints are reconciled; the process of Americanization wipes out the differences of past generations. . . ."

To this permit me to say: As a matter of historical fact, the Norwegian-Danish Conference grew up in the seventies and the eighties, with Augsburg Seminary as its center, to about the size of the Norwegian Synod, and certainly of equal importance. At the time of the merger in 1890 the Conference was by far the largest of the three church bodies that made up the United Norwegian Lutheran Church. There had been in the Conference a small faction that always opposed the low church principles advocated by Augsburg Seminary. This faction, together with the Anti-Missourians which always, as a part of the Norwegian Synod, had opposed the Augsburg principles, and the small Norwegian Augustana Synod, became a quite formidable majority in the new church body—the United Norwegian Lutheran Church.

It is stated in said article that "part of the Norwegian-Danish Conference broke away in 1897 to form the Norwegian Lutheran Free Church, due to a controversy about Augsburg Seminary." This is incorrect. The conflict within the new body began almost immediately after the merger, and the break came in 1893. In the four years between 1893 and 1897 much of the time was used in attempts at reconciliation. It is true, somehow, that the conflict involved Augsburg Seminary

not primarily the seminary as a erty but chiefly about the *prin-*s Augsburg Seminary had advo-d since its founding. "The Norwe-Lutheran Free Church" is not the e of the movement that was ched in 1897, but the Lutheran e Church.

urther details are unnecessary. The conflict, resulting in a breach, *not* due to a quarrel about prop-rights in the first place, but to *ciples in church life and work.* se principles must not be buried. the contrary, they must rather be ived and kept very much alive in er that they may become more vo-ve and significant in the ongoing cess of Americanization. I believe t our entire American Lutheranism uld be all the better and richer for But, for their maintenance, it is necessary to split church bodies more. We should be that far ad-nced by this time.

These remarks are prompted mainly a desire to emphasize the fact the ntennial Anniversary is the heritage all Norwegian Lutheran Church dies in America by whatsoever name ey are known.

United Danish

By H. Skov Nielsen

THE PACIFIC DISTRICT cancelled its 1943 District convention on ac-unt of war time restrictions. Instead number of questions were submitted r decision by the various churches d the results were published together ith the usual annual reports from fficials, institutions and missions.

*

The journals of Mr. Jens Dixen 858-1931), noted lay preacher and issionary and founder of Brorson igh School at Kenmare, N. D., are ap-earing in serial form in *Luthersk geblad.* They have been prepared r publication by the Rev. M. G. hristensen, Racine, Wis. Though the eries has run more than two years, uch interest is manifested by the eaders that it has been decided to ontinue with two remaining volumes. A large part of the entries relate to he author's several missionary jour-neys to India, Australia, and the Pa-ific Islands, but the journals also con-ain much interesting comment on con-emporary church life and world vents in general.

*

The news of the recent tragic death f the noted Danish author and pastor Kaj Munk has, naturally, affected our church people deeply. A mid-January issue of our two church papers carried his picture on their cover pages, and four of his "confiscated" sermons are being published in English.

*

The question of changing our synodical name continues to agitate many minds, and occasionally it breaks into print. The most recent, as well as perhaps one of the most valuable contributions to the discussion, has recently appeared in *The Ansgar Lutheran* from the pen of Pastor Emer. Lewis C. Larsen of Eugene, Ore. The gist of his contribution is contained in this proposition: "Let us take a rest, as far as the name is concerned; meanwhile we can, as faithful farmers, cultivate our fields. It is written, 'He who has faith is in no need to make haste.' That is, be considerate; or, as Paul says, 'Take notice of the time.' "

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ON THE RELIGIOUS HORIZON

A Lutheran Hotel For Homeless Nisei

Twelve-room Apartment Opened in Minneapolis to Aid Japs Seeking Work

The United Lutheran Church in America has opened a hostel in Minneapolis, Minn., for Japanese-Americans, calling it "an outgrowth of our Christian fellowship with the brethren of our faith in our Japan Church." It is the first hostel operated by the Lutheran Church.

Quartered in a 12-room residence, the hostel will serve as a temporary stopping place for Nisei released from relocation centers while they find jobs and homes in the Northwest.

The establishment was set up by the Board of American Missions of the Church, aided by the Women's Missionary Society. Its officials will work closely with the War Relocation Authority and with the re-settlement committees of Minneapolis and St. Paul.

The Rev. R. H. Gerberding, Minneapolis, president of the Northwest Synod of ULCA, described the hostel as "the first definite expression our Church has made of Christian kindness towards Americans of Japanese blood.

"It is also a measure of loyal cooperation with the government agency created to ameliorate a great injustice done a vast number of loyal American citizens.

"It should be borne in mind that there is no suspicion attached to any of the Nisei in the nine relocation centers where most of these people now are. All who are even suspected of disloyalty are in the Tule Lake camp, of recent notoriety. That is the only 'bad' one."

The hostel is the sixth of its kind in the nation. Similiar ones are now in operation in Chicago, Cleveland, Cincinnati, and Des Moines.

* * *

Denies Bibles Are Printed in Russia

Genuine religious freedom still does not exist in Russia, Dr. W. O. Lewis, general secretary of the Baptist World Alliance, declared recently at Wooster, Ohio.

Speaking before a seminar session at the Student Planning Conference on the World Mission of the Church, representing five major Protestant interdenominational youth agencies in the United States and Canada, Dr. Lewis pointed out that while the U.S.S.R. has for some time permitted small groups to gather for worship, there has been no inclination on the part of Soviet officialdom to sanction evangelistic activity.

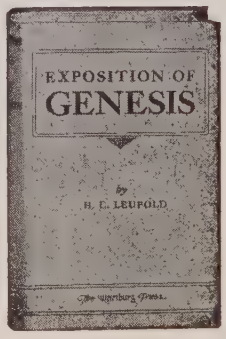
Reports that Bibles are being printed in Russia are incorrect, Dr. Lewis declared.

"Not even books of religious content have been published in Russia since the early 20's," he stated.

Pointing out the difficulty of getting in touch with his fellow Baptists in the Soviet, Dr. Lewis recounted several of his experiences in endeavoring to reach friends in Moscow. In each instance, he said, it became necessary to resort to "devious" methods of approach before he arrived at his goal and then all conversation was carefully guarded.

Discussing the same theme, Paul Anderson, of the International Committee of the Y.M.C.A., explained that the recent elevation of Patriarch Sergius of the Orthodox Church did not mean that the Soviet had thereby recognized religion.

"The Orthodox Church," he said, "was actually never de-recognized."



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uncil Surveys Enlarged Program

ual Meeting of Commissioners eveals Far-Flung Character of Cooperative Work

THREE-DAY SESSIONS at the otel Pennsylvania, New York City, January 26 to 28, 1944, the Nal Lutheran Council reviewed a of activities second to none in its ry and approved plans for future k of far reaching significance. Exmenting with a new method of ting without nominations, the missioners re-elected all officers members of the executive comee:

esident: Rev. P. O. Bersell, D.D., .D., Minneapolis, Minn.
ice president: Rev. Martin Ander- D.D., Oak Park, Ill.
ecretary: Rev. Armin George Weng, D., Chicago, Ill.
reasurer: Mr. S. Frederick Telleen, v York, N.Y.
xecutive Committee: Rev. Wm. G. t, D.D., Milwaukee, Wis.; Rev. A. apanen, D.D., Hancock, Mich.; Rev. D. Brown, D.D., Salisbury, N. C.; r. N. C. Carlsen, D.D., Blair, Nebr.; r. T. O. Burntvedt, LL.D., Minnelis, Minn.

Contact 450,000 Service Men

Major attention was given to the rets by three departments of the uncil of amazing expansion which s taken place in the emergency sere rendered by the Lutheran Church s past year to its members—the Sere Commission, Commission on Arican Missions, and the Department Welfare. Reporting for the Service mmission, Major N. M. Ylvisaker, rector, stated that at the present ne the Council maintains contact th 450,000 Lutheran men and wom in the armed forces of the United ates in all parts of the world through rsonal correspondence from the Minapolis office; through Lutheran chapins, pastors at Lutheran service cenrs, student or campus pastors, and ntact pastors. The Commission, in operation with the Missouri Synod, erates service centers with staffs of ll-time employees in fifty-six cities, nd a similar number of parish and udent centers. Attendance at these nters runs well over 250,000 service en and women a month. During the ast year the Commission has printed nd distributed more than 4,000,000 acts and devotionals, 280,000 Service rayer Books, nearly 100,000 Army and avy Service Books, more than 5,-00,000 sheets of service men's stationry and much additional literature and supplies for chaplains and service pastors at home and abroad.

Follow 300,000 Unchurched Lutherans

The Commission on American Missions, authorized one year ago at the National Lutheran Council convention in Minneapolis, and implemented when the first funds from the 1943 Lutheran World Action appeal became available last summer, has established centers in numerous defense housing areas in fifteen states and one Canadian province to provide for the spiritual needs of over 300,000 Lutherans who have left their homes and migrated to these developments for war work.

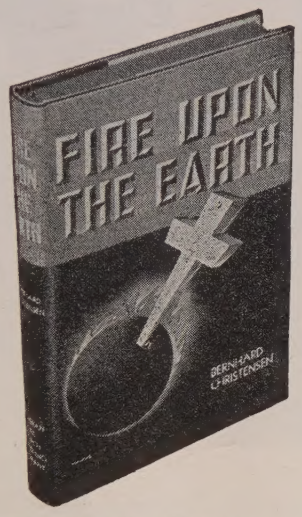
Where possible, reported the Rev. H. Conrad Hoyer, director, the Commission is utilizing established churches, some of which have doubled their attendance and others of which have found it necessary to add second and third Sunday morning services to care for the influx of visitors. Where entire settlements mushroom in defense houses or trailers apart from settled communities new work is developed. Sunday schools have been started in homes or small public meeting places with an attendance of 200 children on the opening day. Church services, family welfare work and social activities have quickly followed.

The dislocation of family life because of the war has become America's major internal problem, according to the Rev. Dr. Clarence E. Krumbholz, who

Fire Upon the Earth

by

Dr. Bernhard Christensen



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made a plea for sizeable additional funds to meet emergency needs of the Department of Welfare. The department, which correlates the work of church-controlled welfare and social service agencies throughout the United States and Canada, has been swamped during the past year with calls for help from orphanages, homes for the aged, inner mission and welfare societies, settlement houses, hospitals, hospices, and charitable agencies of all types.

Over Top in World Action

The report of the executive director, Dr. Ralph H. Long, covered many items of interest to the whole Church, including a brief resume of the relationship between the Council and the American Section of the Lutheran World Convention; a report on the most gratifying response to the Lutheran World Action appeal for 1943, which exceeded its goal by 32 per cent; an estimate of needs for the Lutheran World Action appeal of 1944; the establishment in recent months of the Lutheran Commission for Prisoners of War; the response of pastors to the calls of the army and navy for additional Lutheran chaplains to serve the men and women in the armed forces; and other matters.

The growing development of the radio service of the National Lutheran Council called for special attention of the commissioners. The committee which for many years has arranged for Lutheran participation on the "Church of the Air" programs of the Columbia Broadcasting System, announced the schedule of speakers for the broadcasting year from September, 1943, through August, 1944. The Radio and Movie Committee of the Council held two meetings during the year, selected speakers for the entire period for the "March of Faith" programs broadcast each week by Station WCAL, Northfield, Minn., owned and operated by St. Olaf College, and made a survey of the possibilities of extending this program.

Expanding Radio Ministry

After such a survey of the possibilities and the cost made by Rev. Alford R. Naus, Camden, N. J., that committee favored the use of transcription made in advance and distributed to local radio stations throughout the country, whereby the "March of Faith" now heard only within a certain limited radius about the Twin Cities could be heard by Lutheran people in every state. These proposals were approved "subject to the availability of funds." Meanwhile Lutheran Brotherhood Insurance, which has been supporting the "March of Faith" program on Station WCAL to the extent of $2,000 per annum, voted a grant of $5,000 for the enlarged radio program for 1944 in consideration of the $10,000 included in the Lutheran World Action appeal for wartime radio ministry.

The Council voted unanimously to hold a four-day free conference in 1945 of some 350 accredited representatives from the participating bodies. The conference is for the purpose of frank discussion of the relationship of the Church to certain outstanding problems of American life. Study groups appointed in advance "whose personnel shall be made up of representatives of the various bodies in the Council that desire such representation", will make comprehensive preliminary studies and present recommendations to the conference. A list of subjects for preliminary study is to be prepared by a committee composed of Dr. Gustav H. Bechtold, Dr. Clarence E. Krumbholz, Dr. Ralph H. Long and Dr. Emmanuel Poppen.

* * *

Christians Restore Headstones In Jewish Cemetery

A group of Protestant and Catholic citizens in Melrose, Man., acting through Mayor Carl A. Raymond and the Massachusetts Committee of Christians and Jews, has financed the restoration of headstones and monuments, recently damaged by vandals, in the Melrose cemetery of the Jewish Netherland Society.

The Committee of Christians and Jews was approached shortly after the desecration of the Jewish cemetery by Mayor Raymond, who announced that leading Protestant and Catholic members of the community had sought permission to repair the damage at their own expense.

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PACIFIC LUTHERAN

itherans Predict A Social Ministry

nceton Conference Believes More Emphasis Should Be Given to Prevention Work

N UNPRECEDENTED expansion of the social ministry of Lutheran rch bodies in America was recomded at a three-day conference at nceton, N. J., attended by 50 topking Lutheran church leaders.

he conferees, while not acting in an cial capacity, represented seven difnt Lutheran groupings, including United Lutheran Church, the Arican Lutheran Church, the Misri Synod, the Norwegian Lutheran urch, and the Augustana Synod.

statement of findings compiled at conclusion of the conference pointout that while the "chief and almost lusive concern" of Lutheran churchin the past has been that of providsocial welfare services for the poor l underprivileged, it has become inasingly evident that Lutheranism st henceforth pay more and more ention to social work of a "remedial d preventive nature on behalf of oblems other than those usually ouped under the heading rescue and ief."

These new fields of Lutheran social deavor, according to the findings, ould include such problems as labornagement tensions, race conflicts, vorce, juvenile delinquency, "perality-debasing" political ideologies, coholism, anti-Semitism, corruption public office, and prostitution.

"We find among us," the statement clared, "a desire for a clearer and ore satisfying understanding on how e Church and government should are responsibility, and mutually supt each other, in welfare services. e commend this to each other and to e Church as an area in which creave thought and further discussion ould be encouraged."

Commending the efforts of certain eneral Lutheran bodies in providing ore and better facilities for the prossional preparation of Lutheran young eople in the social work of Church nd non-Church agencies, the delates added:

"We find in summary that it is the uty of the Church, through the preachng of the Word and the administraion of the sacraments, to enlighten he conscience and empower her memers to the end that the will of God e done in human society."

Churchmen Urge Relief Measures for India

Religious leaders joined in demands for adequate measures to relieve the famine in India at a mass meeting sponsored by the United Committee for the Relief of Famine in India at the Presbyterian Labor Temple in New York City.

"We of the religious world also are involved in the 'social lag,' the failure to get to the real root of the problems in India," Carl Voss, representing the Society of Friends (Quakers), told the gathering.

Describing measures taken by Friends to ship evaporated milk to the famine areas, he warned that "what happens in India in relation to the total idea of freedom may importantly affect whether future civilization will rise or fall."

Norman Thomas, president of the Post War World Council, reviewed what he called "political obstacles" to India relief and charged that the scope of the "stark and sweeping" famine in India has been kept from the American public by "ever-vigilant censorship."

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New Order Crusade Appeals to Crowds

Record Attendance Reported at All Meetings in Nation-wide Effort of Methodist Church

THE CRUSADE for a New World Order conducted in nearly 100 American cities by the Methodist Church during the month of January is believed to have set an all-time attendance record for church-sponsored projects of a nation-wide character.

This judgment is borne out by reports from Methodist bishops in all sections of the country.

Bishop G. Bromley Oxnam of the Boston area of the Church and chairman of the Crusade committee estimated that approximately 200,000 persons attended local Crusade mass-meetings in which 23 speaking teams comprising 30 bishops and 19 ministers, laymen, and laywomen participated. In addition, 487 members of church boards and commissions took some part in the various country-wide programs.

Bishop Paul B. Kern of Nashville, Tenn., vice-chairman of the campaign committee, reported: "The Crusade gripped the largest audiences consecutively that I have ever seen assembled."

Statistics reveal that an aggregate of 8,000 persons attended three Crusade sessions in St. Louis, Mo., and more than 15,000, including standees, turned out for nine meetings in Columbus, Ohio; Pittsburgh, Pa.; and Charleston, S. C. Approximately 6,000 churchgoers attended meetings in Richmond, Va., and a combined attendance of 8,650 was reported at meetings in Boise, Idaho; Seattle, Wash.; Portland, Ore.; and Spokane, Wash.

Throughout the Crusade audiences were urged by speakers to write personal letters to their legislators expressing hope for the establishment of a peace based on Christian principles. Specially-designed post-cards were also distributed for addressing and mailing to men and women in the armed forces.

While no figures are available on the number of letter-writers, 110,000 post-cards were handed out during the Crusade.

A total of 2,646,000 pieces of literature were distributed during the Crusade, including pamphlets, brochures, and other types of promotional material.

* * *

Greed and Materialism May Destroy Collaboration

Speaking before the Committee on Religious Life in the Nation's Capital, Senator Joseph H. Ball (R.) of Minnesota warned that economic considerations may upset American post-war collaboration.

The economic aspects of the problem may be over-emphasized or mishandled, the Senator declared, adding that many people fear that effective collaboration means that the United States will have to "play Santa Claus" to the rest of the world, and if people get the idea that "we are going to be made a sucker," the country will go back to isolationism.

Another danger to the post-war peace, he said, is that the settlement may be so unjust that this country will not be willing to join any organization for world collaboration. He emphasized, however, that the United States has sufficient influence to prevent an unjust peace.

* * *

Chaplaincy Activities Increase 100% in Year

Chaplaincy activities among U. S. forces throughout the world increased more than one hundred per cent in the period from August, 1942, to November last, a comparison of official summaries issued by the War Department reveals. Figures for November have just been made available by the Office of Chief of Chaplains.

Religious services conducted by chaplains during November totalled 133,261 and attendances numbered 8,922,993, as compared with corresponding figures of 62,911 and 3,683,060 in August, 1942.

The November report shows that the sacraments were administered on 83,949 occasions to 921,163 participants. Totals for the 1942 month were 42,212 administrations and 431,069 participants.

Hospital and guardhouse visits have grown from 48,646 to 93,378 and pastoral contacts from 3,150,880 to 6,768,872, in the fifteen-month period.

4 Sermons By Kaj Munk

Translated by Rev. John M. Jensen

SERMON THEMES:

1. **Christ and John the Baptist**
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2. **The Christ Child and Stephen**
   "Let men stop being beasts — "
3. **Christ and Denmark**
   "Jesus . . . Who compels me"
4. **God and Caesar**
   "Christianity takes orders from nobody"

40c net; $4.00 dozen; postage extra

The three "confiscated" sermons by the late Pastor Kaj Munk in Denmark, plus a fourth originally translated in England—all of which have appeared serially in "The Ansgar Lutheran," and are now available in booklet form, supplemented by an orientating preface and a four-page biographical sketch of the author.

A careful perusal of the contents of this booklet will contribute largely to a better understanding of the life and work of the martyred patriot preacher as well as of present conditions in Denmark.

"Danes Stand to for Zero"

The Lutheran Publishing House at Blair, Nebr., serving the Danish Lutheran Church in America and the United Danish Lutheran Church in America, has imported from England and is distributing at 25c per copy a most remarkable document on Danish resistance to the conqueror in the form of a 36-page booklet in paper cover entitled, "Danes Stand to for Zero."

Eric Danzy, former Scandinavian correspondent of the "News Chronicle," has "ghost-written" the story of an unnamed Danish patriot leader, who escaped last winter across the ice to Sweden when he was about to be jailed by the Nazis. —From Western Lutheran, Nov. 19, 1943.

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